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Society

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AND

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VOL. V. AUGUST, 1824. No. 8.

Reports of Societies.

SECOND REPORT OF THE UNITED DOMESTIC MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, MAY 13, 1824.

THE Executive Committee commence the Report of their proceedings during the past year, "with an earnest acknowledgment of the singular blessing and success which God of his grace has bestowed upon their labours." "With no other basis of union," they add, "than the professed desire to obey the parting command of our Lord, and preach the gospel to every creature; with no other rule of direction than what the Bible contains; and without any of the distinctions which have severed Christians, the Society has steadily pursued its way, with a daily accession of intelligence as to the manner in which it should do its work, and of humility and joy in the Lord that their hands should be permitted to labour in His vineyard."

Applications for Missionaries.

The applications for aid have been numerous and pressing beyond our power to supply. Our brethren, who are at our very threshold, destitute of a physician for their wounded spirits and perishing souls, are not so lost to all the sensibilities of an immortal nature, as not to ask our help. The benefit of Christian training remains, when they migrate into the scattered settlements of the west; they look to their ancient churches for sympathy and succour.

The Committee have sought to adapt their supply to the varying exigencies of the community, always limiting their grants to what seemed to be the least possible donation for which the service of a Minister could be obtained, and he owe no man any thing but spiritual duty; and always leaving upon the congregation helped the chief burden of his support. The feeble churches in our immediate vicinity express their gratitude for our aid; there is scarcely a county in the state which does not owe the Society prayers and thanks for its exertions in their behalf; and we have in several instances gone beyond these limits; and do deeply feel the deficiency of pecuniary means when our correspondence tells us how in the new states beyond the Ohio, the impoverished Christians, with their sabbathless offspring, look to these Atlantic borders for help in the cause of the Lord.

Number of Missionaries employed.

The Committee here present a list of *seventy-eight* Missionaries, together with a statement of their re-

spective fields of labour, and the time for which their services were engaged. This statement, which occupies about nine pages, closes as follows:—

Of these Missionaries, 10 are located in the city of New-York, and the country in its vicinity—13 are in the neighbourhood of the line of the river Hudson—36 are west of that line—7 are under the care of the Utica agency—4 under the care of the Union Society—5 under the care of the Cooperstown agency—1 in Lower Canada—1 is settled in Providence, Rhode-Island—2 in New-Jersey—4 in Pennsylvania—1 in Ohio—1 in Missouri.

Appeal for Aid to the Christian Public.

To sustain and increase our various operations, we must appeal for aid to the Christian public. There is scarcely a meeting of the Executive Committee, at which we are not forced to dismiss some urgent petition, when only a grant of 100 or $150 might locate the gospel in a growing neighbourhood, and secure it the means of access to thousands. As we confine our efforts to no sectional divisions within the United States, we ask help either by the formation of Auxiliary Societies, or by private donation, of all to whom our Report may come. It is a sacred rule of the Committee, not to allow their appropriations to exceed what they have a reasonable prospect of fulfilling: if the public patronage does not increase, they can do no more than continue to act upon their present scale—they may indeed be forced to retrench—but they have an encouraging conviction that the more their plan is examined, the more will it be approved, and the larger will be the voluntary grants in aid of the Society.

To show what a single individual may do, when he comes out spiritedly to the help of the Lord against the mighty, and at the same time to express the gratitude which the Committee, and the Society, and all to whom the cause of Christ is dear, should feel, they name the Rev. Dr. Porter, of Catskill, as having by his personal exertions, among the clergy of the Reformed Dutch, the Presbyterian, and other Churches, and the laity of these denominations, collected, in the counties of Greene and Columbia, $867 90 cents already, towards our funds.

Would that this mention might be as one of the stones of memorial on the banks of Jordan.

Auxiliary Societies.

Twenty-nine Auxiliary Societies have been recognised by the Executive Committee. Others have been formed, but not yet recognised, as their constitutions and lists of officers have not been received.

Fidelity and Success of the Missionaries.

In this general view, it will be sufficient to report that our missionaries seem to be men deeply imbued with a Christian spirit, with enlightened apprehensions of the truth as it is in Jesus; and animated with that zeal for the glory of the Lord, and the salvation of souls, without which all other gifts do but tend to adorn the sepulchre of a prophet.

Our missionaries have been anxiously engaged in promoting the cause of the Bible Society, in circulating tracts, in establishing Sabbath-schools, in holding Bible classes for the young, and in the use of the other means for the external prosperity, and the interior enlargement and adorning of the Zion of God.

We have special ground of thankfulness for the Divine blessing which has been shed down upon their efforts. In many instances the incorruptible seed of the Word has taken root—in many instances the good fruits of saving knowledge have become apparent—in some cases, revivals of religion have ensued, and righteousness flowed as a river into regions destitute of the fear of the Lord, as was Nineveh before Jonah preached in that exceeding great city.

General Field of Missionary Labour.

We conceive that we have acted at

once by the rule of common equity, and the call of spiritual need, in expending a certain portion of our funds upon this metropolis, from which we draw so large a part. There are thousands of our people in the environs of this city, who dwell in their crowded districts, more in number than the inhabitants of some counties; and more ignorant of the faith of this Christian land than many Mahometans of their Koran. Such regions have been explored by your missionaries, and flourishing churches now stand where cursing and intemperance recently rioted on the Sabbath-day. But it has been our endeavour to turn away no applicant for aid; and having in peculiar prospect the rapid growth of our country, and the fact that this Society was formed by Delegates from various districts, for our general necessities, we have sought to establish a minister of Christ in each village which could designate the man of their choice. By dividing our funds, into very small portions, our influence has been scattered over a very large surface, and yet, according to the plan of our operations, unlike other little portions of aid, it is all permanently perceptible.

General Plan of Operations.

Strictly speaking, this Society sends out no missionaries—it encourages ministers to follow the tokens of divine providence where a door is opened; but it is not so much them, as the people who are aided. We usually require the application to come from the people themselves—we learn that they are in earnest, because they are willing to contribute two or three times as much as they ask from us; and when we find that the $100 or $150 will be as the cup of water to him, who is furnished with shoes, and raiment, and staff, and an authentic commission to preach the Gospel—will be what he cannot live without, and what you have put into our hands to bestow—we grant it, and pray that God may speed him in his labour.

By adhering to the plan detailed, as we think, with much perspicuity in our first Report, we have found the greatest source of benefit result to the various Churches which have come under our inspection. Edifices of public worship are built for a regularly established minister, when none would have been provided for an itinerant preacher; the vision helps the faith of him who saw no Church in the occasional assembly, in the school or court-house, or the forest—the atmosphere of moral influence which is around a settled minister and his organized Church operates gradually upon the diseased system—the graves clustering fast around the village spire which points to heaven—all unite to prove that a town may better be without a seat of judicature, than an altar to the Lord.

It will be difficult to impress upon the minds of those who are not already in some measure acquainted with the fact, an idea of the fearful obstacle which has been thrown in the way of the progress of the gospel, by the countenance which the system of itinerancy has obtained from the devout and zealous in our land. The ignorance, and in a few instances even the immorality of some who have dared to assume the guise of ministers of Christ, and thus fit themselves for the deepest perdition which the next world contains—have created prejudices against ministers and their message, which nothing can eradicate but the permanent system we would introduce. The missionary must locate himself, he must be known, he must be tried, he must win his way to general confidence—he does not deserve it if he cannot gain it; but once thus established, his light enlarges; he is no longer a lamp in a dark place; he becomes a star, and a little sun, in the region where the forest-trees are

falling on every side, and the daylight of knowledge is exchanged for the darkness of atheism.

Your committee believe, that in order that the gospel may flourish in our land, it will be necessary to return to the example of the Apostles in the primitive age. Peter, John, and James, abode chiefly at Jerusalem; at a time when the whole world was to be evangelized—there were "certain prophets and teachers," in the church at Antioch—Paul ceased not for *three years* to warn the people of Ephesus, and thus it becomes apparent that their system was to hold fast to the spot where Providence opened a door, and by persevering exhortation and prayer, to try the power of their spiritual weapons; they never gave over in despair, for God was their strength; they never confessed, by flight, that the grace of God in them could not subdue the principalities of darkness; they left not ground which they had indented with their knees, and watered with their tears, till they founded a church there on the rock of salvation; and so they erected their chain of posts from Jerusalem to Byzantium, and from Byzantium to Rome, and so they brought the knowledge of God even into Cæsar's Palace. They ever planted ministers as they advanced, and the ordinances of Christ, and taught men "*to do all*," *whatsoever he commanded*. The popular mode, on the contrary, criminally separates what God has joined, the ordinances of the Church from a preached gospel.

We believe that if preaching should have the power of the sermon at the first Christian Pentecost, and a revival of religion as effective as that glorious one ensue—yet without the sacraments, and church order and discipline, all would pass away as the early dew. The church is the Lord's body—his temple—he vivifies every part of his external machinery—and preachin is but one of the means for the conversion of the world: the exemplification which each professing member is bound to exhibit of the prevalence of faith, hope, and charity, is to shed light upon those who walk in darkness, and cheer and guide them, as does a city set upon a hill the wanderer in a dangerous valley.

Necessity of Missionary Efforts.

The general want in our country of preaching, and all the ordinances of the gospel, must deeply impress those who believe that there is but "one name given under heaven whereby men can be saved." Whole districts in our land are fallow-ground, where there are none to sow or reap for the Lord,—where, on the contrary, even the moral influence of Christian institutions is unknown. Those who have seen, as we have done with our own eyes, the farmer guiding his oxen over his plough-field on the Sabbath, quite as regardless as his cattle of God's commandment and the Saviour's commiseration, will earnestly deplore the ravages of profaneness and impiety in our fertile soil. We believe that in the next half century our very political institutions will not be safe, if our fellow-citizens be not Christianized—that the law will not be enforced in our wide-spreading regions without military aid, unless our people are retained in that subjection of conscience in which a good man holds himself to God. We ever observe, that of all heathen, the white one, who has reverted into savagism from aversion to better training and example, is the worst; and we ask assistance in our arduous efforts to send messengers of truth to and fro, that knowledge may be advanced.

"How can they preach except they be sent?" Unless some such plan be pursued as the one we commend, it will be too late some half centuries hence to seek to lay hold of a population grown up to the manhood of impiety. And there is every

reason why we should bind down our labours to these United States. All the world, in the amazing missionary excitement which has roused the Churches of each hemisphere, is on the look-out for a field of enterprise. We cannot expect, indeed we would not endure that they should count us heathen, and send their ministers hither. Let us, then, do that for ourselves which we will not have others do for us. Your committee are far from pleading the cause of domestic missions in opposition to that of foreign missions—we believe that the causes are indissolubly united—we expect little help from those who do not feel this—we believe that the missionaries who go out from us to distant lands, excite others, perhaps less enterprising, to labour nearer home. But we ask how are foreign missions to be supplied with preachers, without such revivals of religion as we hope for from the labours of our home-preachers? How are they to be sustained, unless we keep up life at the heart, which may send its vivifying fluids to the remotest extremities. The order of nature, and charity, and of God, is to supply our own wants, to provide for those of our household, and to cherish the stranger. We begin wrong when we commence with the outermost circle—we do wrong when we confine ourselves to the innermost ring—*all* our wants are not to be provided for before we pity and aid the stranger—the stranger is not to have the provision before the children are fed.

The commendation which we have received, not only from innumerable individuals, and from towns actually profited by our exertions, but from Presbyteries, and classes, and Synods, has greatly animated us, and we have a growing confidence that the number of subscribers, and general supply of money to our treasury will increase as our field of labour widens. The calls of such an institution as ours are urgent as the souls of men are valuable, and our cause is as extended as our vast Republic.

Deficiency of Missionaries.

It remains for your Committee to repeat what was reported last year, that the want of suitable missionaries is as great as the claims of our people are pressing. They hope, therefore, that the patrons of this Society will not fail also to aid the various institutions in our land, whose object is to prepare pious youth for the gospel ministry. These Education Societies are a chief ornament in the crown of the church's glory; and by their help it is that the high places of wickedness are to come down. They provide for us the instruments which we trust the Lord hath afore provided for them and us—for the edifying of saints, and the conversion of sinners. The need of such instruments already mounts up to hundreds for each state in our Union—they are counted by thousands when we survey the extended desolations.

The encouragements for young men to settle in our western towns deserve a remark. In their growth, the minister grows also; in their strength, he strengthens—he becomes the column for support and ornament to all the literary, moral, and religious institutions of the vicinity fast-peopling; and he gains a present reward in his happy establishment and increasing respectability, as well as lays up, if he be pious and zealous, a reward which the Lord will keep for him unto the day of his coming.

Conclusion.

The Committee now conclude their Report with a consideration which has in itself the most vivid excitement to stimulate us to incessant action. It is that our Society is that portion of the great machinery, which the providence of God has created for the glory of our day, and which Christian benevolence moves—which

after all, comes mainly and extensively into immediate contact with hearts of men, and works out their salvation. What are Bible Societies without the living Apostle? what Education Societies, if he who would go and labour in the vineyard have none to feed him? what other institution of Christ hath the Great Head of the Church ever substituted in place of preaching face to face, and exhorting men with all long-suffering and doctrine? Our Society is as the die at the mint, upon which, and by which, all other parts of the machine work, and which, by the help of the Holy Spirit, strikes the inuring image of the truth, as it is in Jesus, into the immortal substance of the soul.

It was the vow of David, for which he was blest—"surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." It is our prayer, and the aim of our labour, that an ark of God may be found in every "field of the wood," and every city of the plain, and every island of the sea.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

During the last month, communications have been received from *Union* to the 17th of May; *Harmony* to the 13th of the same month; *Tuscarora* to the 7th of June; *Seneca* to the 9th of July; *Cataraugus* to the 21st of June; and *Fort Gratiot* to the 3d of July. From *Machinaw*, we have also indirect intelligence down to the middle of June.

UNION MISSION.

EXTRACTS OF LETTERS.

Rev. Mr. Vaill to the Domestic Secretary.

May 15, 1824.

Dear Sir, The great pressure of secular business, at the present time, leaves but very little room for writing. By seizing every spare moment for the week past, I have been able to prepare the Journal for April. The events which have transpired during the past month, in relation to the removal of the Garrison, are truly interesting to us at Union, and they will by no means fail to interest our friends in New-York. Great has been the change in our prospects as well as feelings since last December, when we had reason to apprehend an immediate rupture between our government and the Osages, and the consequent breaking up of the Mission, with a suspension, if not the entire termination of our usefulness. Our fears were then greater than we disclosed to the public. But Jehovah, our Saviour, has been better to us than our fears. Having obtained help of God, we continue in our work. We have never been more prospered than since this dark cloud arose.

Since I commenced this letter, two children have been received into the family, which increases our number to twenty-one. These two are boys of a suitable age, and will receive the names given in your instructions, in a late communication.

May 17.—We have just received an infant female child, about four months old, brought here and given

to us by an Osage, in consequence of its having been forsaken by its parents. It is adopted by brother and sister George Requa. We have taken a few little ones of this description from compassion to the children, and with a desire to bring them up in the way they should go.

JOURNAL FOR APRIL.

Irregular Conduct of a Young Indian.

Friday, April 2.—Another of our cattle has been shot by the Indians. The leader of the hunting party, who called on us this morning, seemed to regret the act, and ascribed it to some thoughtless young man. We intend to lay our grievances before the Chiefs for their consideration. Some efficient measures to regulate the Osages, are becoming indispensable. It is to be hoped, that our government will do something in a short time for their benefit.

Visit to the Trading House.

Monday, April 5.—Brother Palmer left us this morning with the view of going down the river to meet our boat from Cincinnati, and perform business for the mission on the Arkansaw. Brother Vaill accompanied him to Mr. Chauteau's Trading House, for the purpose of meeting the Indians who have engaged at this time to take the leaders in the late outrage upon the whites to Fort Smith.

Wednesday, April 7th.—Brother Vaill, who returned to-day, informs, that the Indians had not arrived at the Trading House; and that Mr. Chauteau, who had waited for them two days, proceeded down the river with Dr. Palmer.

Death of the Sub-Agent.

Nathaniel Philbrook, Sub-Agent to the Osages, was, it is supposed, drowned on the 28th ult. in attempting to cross Grand river, on his way to the Nation to discharge the duties of his office. On that day, Mr. Philbrook left Bean's saltworks, twenty-five miles from Grand River, expecting to reach Mr. Chauteau's establishment on the Verdigris. He was alone, and the water high and rapid. Several days after, a gentleman, travelling the same road, found his horse, saddle, and portmanteau near the river. As he supposed Mr. Philbrook had succeeded in crossing on a raft, and had gone to Mr. Chauteau's for a canoe to get his horse over, he waited two days, when a canoe providentially arrived, and the fact was ascertained that Mr. P. had not been at the Trading House. He had doubtless attempted to cross the river, and was swept down by the current, and was drowned. Search was made for his body, but without success. Mr. Philbrook was, we believe, a native of New Hampshire. He has been a merchant in Boston and New-York. He came to this country in 1819, in company with Governor Miller, and was for a season a merchant at the post of Arkansas. He received the appointment of Sub-Agent in 1821. Although he resided at Little Rock, yet he frequently visited the Osages, and was particularly instrumental in bringing about the peace between them and the Cherokees in 1822. He was a gentleman in his manners, and in regard to this mission a friend particularly obliging. His death is much much lamented by both the Mission and the Osages.

Removal of the Garrison.

On Monday evening, an express arrived at Mr. Chauteau's, bringing advices from Col. Arbuckle, commandant at Fort Smith, that he had received instructions to remove his command farther up the Arkansas, and to establish the Garrison permanently near the mouth of the Verdigris; and requesting friendly aid in selecting a suitable place. This information is of great moment to the Mission, and inspires our breasts with fresh resolution and courage.

Visit from Tally, the second Chief.

Saturday, April 10.—Tally came in this Evening and informed us that the Chiefs had set out for Fort Smith with the leaders of the late party; but on their arrival at the Trading House they found that Mr. Chauteau had gone, and that Col. Arbuckle was about to remove the Garrison to their country, and therefore returned. It is, however, to be regretted that they have thus delayed their journey, as it was the design of the Colonel to have them tried by the United States Court at Little Rock this spring. Their trial will now be delayed at least six months.

Interesting Anniversary, and arrival of the Garrison.

Tuesday, April 20.—The fourth Anniversary of our departure from New-York is rendered remarkable by the fact that we have this day received the cheering information that the troops from Fort Smith have just arrived in this country, and that Col. Arbuckle has selected a spot on Grand River for a permanent post, about half a day's ride from Union. Although our hope is in God alone for protection, yet to a little defenceless company, in the midst of ruthless savages, actual wars, and threatening dangers, the presence of an adequate military force to awe the undisciplined Indians, whose passions are so easily excited, and whose hands are so frequently stained with blood, is a consideration which calms and cheers the mind. To foretell the benefit of this measure to the Indians is indeed beyond our power; but to human appearance, no step in relation to them could have been ordered in greater wisdom. Received this day several papers from the East, and twenty-seven numbers of the Religious Miscellany published at Carlisle, Pennsylvania, with a friendly Note from the Editor.

Location and Force of the Garrison.

Wednesday, April 28.—Brother Vaill returned from the new Garrison. It is situated on the east bank of Grand-River, about two miles from its mouth. It contains at present one hundred soldiers, but one or two hundred more are soon expected. The Colonel is pleased with his new post, and thinks the situation favourable for health. In conversation concerning the Indians, his views appeared to be entirely pacific; yet he considers it indispensable that the bad men among the Osages should come to trial. As a smaller consideration, we would notice the new facility which the removal of the Garrison will give to our intercourse with the East, as the Colonel's Express will convey our letters to and from the Post Office in Crawford County, once in two weeks.

Accession to the School, and Health of the Family.

Thursday, April 29.—Charles Don has brought a daughter of his new wife, and committed her to our direction and instruction. And Margaret Millefdoler, daughter of Poh-hunk-sheh, of eight years of age, has been brought back by her parents, and placed in our school, after an absence of about eight months.

Friday, April 30.—The health of the Family, particularly of the children, has been much impaired, during the past month, by severe colds. All, however, are now better, and most are entirely well. We have now nineteen Indian children in the Family. The settlement at Hopefield, where Brothers Chapman and Requa are living, prospers beyond our expectation. There are now eight families cultivating the soil. During the past month, we have received blessings from the hand of the Lord, which call forth our liveliest gratitude.

GREAT OSAGE MISSION.

JOURNAL FOR APRIL, 1824.

This Journal is given in the form of a letter, embracing a very summary notice of the incidents which had occurred during the month. After a few general remarks, the letter proceeds—

Two Osage children, the one a boy of eleven and the other a girl of two and a half years, have been added to our school. The former has received the name of Peter Kanouse.

Letters have been received from Brother Montgomery, who is still pursuing the study of the language in the vicinity of Union, mentioning the encouraging prospects of the little colony established at Hopefield, and announcing the removal of the Garrison from Fort Smith to Grand River near the mouth of the Verdigris.

'The backwardness of the season,' 'the sudden rise of the waters in that region,' 'the commencement of corn planting,' 'the general health of the family,' and 'the dawning of a more successful day upon the Mission,' having been briefly mentioned, the Journal closes as follows—

The most encouraging circumstance which has occurred this month, is the reception of two Osage children. This, by our dear patrons, may be esteemed a day of small things; but we feel assured that it will not be despised by any, whose heart's desire and prayer to God for Israel is, that they may be saved. The friends of this Mission will not cease from prayer and alms-giving, until *the desire of nations* shall come and display the brightness of his rising in the dark recesses of the Osage Tribe.

In a Postscript, dated on the 13th of May, it is said—

Brother Colby has arrived in good health, having been favoured with a prosperous journey. His wife is on the Missouri, awaiting a conveyance to the Station.

A Journal of the weather at this station, for the months of March and April, is received, from which the following facts are selected—

March, 1824.

Mean range at sunrise,	37 04
do. at 2 P. M.	47 45
do. at 9 P. M.	42 06
Highest range,	72
Lowest do.	20
Clear weather, 12 days.	
Rainy, 11 do.	
Cloudy, 6 do.	
Snowy, 2 do.	

April, 1824.

Mean range at sunrise,	46 43
do. at 2 P. M.	61 28
do. at 9 P. M.	52 29
Highest range,	82
Lowest do.	30
Clear weather, 12 days.	
Cloudy, 10 do.	
Rainy, 8 do.	

TUSCARORA MISSION.

A letter from Mr. Alvis, the Tuscarora Youth who accompanied Sacharissa to this city, announces the safe arrival of the venerable Chief at his own dwelling. Soon after his arrival, a general council of the Tribe was held to receive his communications, and to welcome his return. Of the council, Mr. Alvis remarks—

It was well attended. Sacharissa made his address in a very solemn and interesting manner. When he was through, I made a short talk. The address of the Board, and the Declaration which accompanied it, were then interpreted. Our people were delighted with the Address, and said their minds were perfectly satisfied with the Declaration. They appeared to be impressed with the truth, that your Board, and your great Society, are composed of undesigning and disinterested men, and that any covenant or agreement you have made or will hereafter make, will be duly fulfilled.

Through the overruling and protecting hand of our God, we safely arrived home, on the Saturday of the week after we left New-York. We find the state of things here very different from that in your favoured city. Every kind of wickedness is carried on in our country; and it is really a great trial to Christians, to hear the name of God so much profaned. I hope that Christians will pray for us, that the works of Satan may be demolished, and that every cloud of darkness surrounding us may be dissipated.

We greet all our Christian Brethren, and especially al the members of the Board.

SENECA MISSION.

EXTRACTS OF LETTERS.

Rev. Mr. Harris to the Domestic Secretary, July 6, 1824.

VERY DEAR SIR, Your favour of the 19th of June I have received, and am gratified to learn, that the measures pursued by us in relation to the removal of the school, &c. have been approved by the Board. I am still more gratified to learn, that the Board are contemplating another appeal to the Legislature at their next session.

The Christian Indians have already sent forward a memorial to the Governor, with a special request that he would lay it before the Legislature. A petition has also been drawn up, and is now in successful circulation among the principal citizens of Buffalo and its vicinity, praying, that "a family of Teachers, who have, by their labours, both directly and indirectly, conferred so great a benefit on the community in this region, may be permitted to resume their work of benevolence, and return to the buildings which were erected at much expense on the Indian land, previous to the passage of the law; and that a clause may be enacted, by which the civil authorities of the county may be exempted from the painful necessity of interfering with those well-meant, and well-directed labours, which every friend of Indian civilization and happiness must conscientiously approve."

A Seneca Child to the Domestic Secretary, June 17.

DEAR SIR, I am your friend, and will write to you a few lines. I love to go to School, and love the Sabbath-day. I love too my minister, Mr. Harris, and happy every Sabbath to hear him preach the Gospel. Sometimes I find some difficulty, because so poor an Indian child; but I hope to be a good child. Every day I consider about Heaven, and I pray too. I expect pretty soon to explain my mind.

I do love the good Society: you are too good to me, and give the Holy Bible for me.

I and James Young hope to go to school at Cornwall, and learn good books. If good boys and pray to God, we may be somebody, and if so, we may help our people.

I am your friend,
Farewell,
JOEL SMITH.

To the above letter, Mr. Harris appended the following Note—

This youth, who is still at Cataraugus, desired me to send you this letter, which he wrote at my house during the late vacation in his School. It was written by himself, of his own accord, and in a room where several persons were engaged in conversation.

JOURNAL FROM APRIL 28, TO JUNE 14, 1824.

Visit to a sick Indian Youth.

Wednesday, April 28, 1824.—I set out this morning, with the Interpreter, to visit a sick young man of the tribe, whose earthly career, I have little doubt, will soon be terminated. This Youth has endeared himself to every member of the Mission family, by many little attentions which he has often paid us; but more especially by his manly virtues and affectionate disposition. He was the bosom friend of young Cusick, during his stay in our family. Few days passed but they were seen together, and to appearance sharing largely in each other's affection. They were known by the family to be deeply engaged in religious intercourse at times; and

especially when met on the sabbath; and may we not indulge the pleasing thought, that the walk and conversation of that pious youth, were blessed to the spiritual benefit of his now-lingering friend?—Indeed, he has told me, that he could never sufficiently thank God for the friendship and counsels of young Cusick.

On entering his apartment he fastened his eyes on me for a moment, as if to recollect me, and then without saying a word, turned away his face and wept. On recovering his usual composure, he expressed great satisfaction in seeing us. His views of Christ and his Gospel are, I think, truly rational, and his mind comfortable. On asking him how he felt in the near approach of death, he replied, in nearly the following words; "I am comfortable, I thank my God, I have no fear of death: I think I have given up myself into the hands of the Son of God: He will not leave me. He has said he will receive all who come, and will not cast off even the chief of sinners: I am a great sinner, but my hope is in the mercy of God alone." He appeared much affected during this discourse, and was so much exhausted, as to make it proper for him to desist. After imparting to him some instruction from the promises of God, suited to his case, and uniting in prayer with the family, I took my leave, telling him, that if I never saw him more in the flesh, I still hoped to see him in that happy place, where sickness and sin are no more known. O God, grant that this thy servant may sleep sweetly in Jesus, and awake in eternal glory.

Death of the Indian Youth.

Saturday, May 16.—Some of our people called upon me to-day, to acquaint me with the death of *Young Jonas*, the person mentioned above, and desire that his burial may take place to-morrow morning at an early hour, at the burying-ground near the Mission-House. Some of his friends, in whose judgment I have confidence, observed to me, that he continued happy in his mind until the last.

Attachment of the Indians to the Mission.

Monday, May 18.—I have this day, been greatly gratified in witnessing the attachment of this people to the interests of the mission, and of those engaged in it. A few days since, I overtook, on the high-way, one of the leading Chiefs, and a member of the Church; who said "He thought it too much for us to be under the necessity of losing the benefit of all the improvements which we had made at the Mission-House. He had in mind, to persuade his people to turn out and break up all the land we had enclosed, put in the seed, and give us the entire proceeds of the crop." To this proposition it appears the Christian party have consented. A considerable number have turned out, and of themselves, have broken up and seeded between four and five acres of new ground, for the exclusive benefit of the Mission. They seem to feel much gratified, in having it in their power to add their mite, in the good cause. As this is their first attempt to do any thing for us on a definite scale, I trust the Board, and every friend of Indian improvement, will pray God, that the opposition with which they meet "from men and measures," may be most effectual in bringing about the much desired object of their complete civilization.

General Council.

Monday, June 14.—This is the season for General Council by the Tribe, for the purpose of receiving their annuity from Government. To-day the Council has been opened at the Council-House, near this village; —Present, Messrs. Jones and Parrish, United States' Interpreter and Agent; with a number of clergymen

and others, who have had the opportunity of witnessing an interesting, and to many of them, a novel spectacle. Several communications were read and interpreted to the Council, of a general nature; together with one of considerable interest, containing the views of Government in relation to the recent hostility of Red-Jacket and his party in co-operating to remove the Seneca Mission Family from the field of their labours. This document was truly gratifying to all present, who were well-wishers of the Mission and the tribe. Through the politeness of the Agent I have been furnished with the following Copy :—

War Department, Indian Office, April 9, 1824.

To JASPER PARRISH, ESQ.

SIR,—Your letter of 13th ultimo, to the Secretary of War, with the address of the Christian Party of the Six Nations, and a letter, from T. S. Harris to you, have been received.

The views of Government upon the subject of difference between the Pagan and Christian parties have been already conveyed to you, by the Secretary of War. I am directed by the Secretary of War, to state that they remain unchanged. It would be gratifying to the Government, if the benevolent plans of the Mission were relieved from their present embarrassments. The Government condemn the proceedings of the Pagan party; and consider them hostile to the interests and prosperity of the Six Nations. No attention is due, and none will be paid, to the *representations of Red-Jacket and his party;* they being hostile, not only to the views of the larger and more respectable portion of the Six Nations; but also to their own interest, and to the recognized policy of the Government towards them.

It is hoped provision may be made by the Legislature of the State of New-York, so as to admit the unobstructed operations of the Mission. It will be in accordance with the feelings of the Government, if this should be done. You will convey to the Christian party and to the Mission, those sentiments.

If violence is offered by Red-Jacket or his party, to the peaceably disposed of the other party, they must expect to be held accountable for it :—Violence against either their persons or their property.

If the threat to burn down the Mission-House be executed; the perpetrators must expect to suffer for it.

Respectfully, Sir, I am
Your Obed't Servant,
THOS. L. M'KENNEY.

CATARAUGUS MISSION.

A short letter, dated the 21st of June, and principally on business, has been received from Mr. Thayer. The following is the only part which we think proper to publish—

Respecting the Mission, I have only time to say, that our Covenant God continues to smile upon us, and to give us abundant encouragement to persevere in our labours. The number of children now in our School is forty-eight. As I am now writing, I would mention, that we very much, and more than ever, need the help of an additional Sister. We have no more female assistance, than we had when our family and school were not half so large. It seems that no females could go through the fatigues which our Sisters are obliged to do, without much help from above; and we feel that it is owing to the goodness of that God who has said *as thy day is, so shall be thy strength*, that they are not entirely worn out.

Since the receipt of this letter, the Board have appointed a Female Assistant. Whether she will accept the appointment, we have not yet ascertained.

FORT GRATIOT AND MACHINAW MISSIONS.

In our last Annual Report, it was mentioned, that the Mission at Fort Gratiot was about to be suspended, and that another Station would eventually be selected in the Michigan Territory. In the mean time, it was deemed proper, that Miss Osmar, the Female Assistant, should repair to Machinaw, where her services were greatly needed, and that the Missionary property should be transferred to the same Station. By the following letter from Mr. Hudson, Superintendent at Fort Gratiot, dated at Buffalo on the 9th ult. it appears that the transfer has been made agreeably to the directions of the Board.

It is proper to remark, that these measures have been neither adopted nor hastened on account of any dissatisfaction with Mr. Hudson. On the contrary, his management of the Mission, and the whole of his conduct as a Missionary so far as is known to the Managers, have merited and received their entire approbation. As the Board were not yet prepared to select a new Station, and as his services were not at present required at any of our stations, he was permitted to return.

Dear Sir, Yours of June 1st was received at Fort Gratiot on the 25th of the same month. Brother Ferry arrived there on the 2d of July. On that day and the next, a transfer was made to him of the Society's property; and I, with my family, embarked on board the same vessel in which he came, and arrived at this place on the 7th. Three of the Indian children go with Mr. Ferry to Machinaw, and two, James Crane and George Whitefield, having previously concluded to go East, and having funds of their own sufficient to defray the expenses of their journey, are now with me.

My Journal for May and June was in part prepared, when I received your letter. If the Board wish it, I will forward it to you.

On the recommendation, and at the request of the Rev. Mr. Ferry, Superintendent of the Machinaw Mission, Miss Elizabeth M'Farland of Plainfield, Otsego County, New York, was appointed an Assistant to that Mission, with the request that she repair as soon as practicable, to her destined Station. Her departure from Utica, on the 28th of June, is announced in the following letter from B. W. Thomas, Esq. who kindly undertook the agency of procuring goods and money, and of superintending the preparations for her journey. The letter is dated at Utica on the 9th of July.

Dear Sir, I have received, as Agent for the United Foreign Missionary Society, sundry articles, as follows:—

From *Plainfield*, two bundles of clothing and bedding for the Machinaw Station.		
From *Lowville*, one box of do. for do.		
From *Holland Patent*, one do. for do.		
From *Westmoreland*, one do. for the Cataraugus Station, and Cash,	7	25
From *Winfield*, a bundle of clothing from the Dorcas Society, and Cash	4	29
Collection at the Monthly Concert,	9	91
Collection on the Sabbath,	6	76
From *Utica*, collection on the Sabbath,	27	22
Donation from several Ladies,	10	25
From an unknown friend, a bundle, and Cash,	1	54
Total Cash,	$67	22
Two of the boxes only were valued—they amount to	$117	18

All the above articles have been forwarded, and the freight paid, to Buffalo.

Miss M'Farland left my house in good health on Monday evening, the 28th of June, for the station at Machinaw. I am much pleased with her appearance, and presume she will be useful to the Society.

Mr. Hudson in the letter already quoted, adds---

Miss M'Farland is now at Buffalo. She will leave it to-morrow in the Steam-Boat. I have provided facilities for her at Detroit. I am happy also to inform you, that I have here found a box of clothing, from Sandwich, Massachusetts, designed for the Fort Gratiot Mission, and two boxes from Utica, all which I have forwarded to Machinaw.

Foreign Intelligence.

AMERICAN BOARD OF FOREIGN MISSIONS.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING AT JERUSALEM.

[Abridged from the Miss. Herald.]

Our last number contained an account of the journey of Messrs. Fisk and King through the desert, and of their arrival at Jerusalem on the 25th of April, 1823. We now proceed with some extracts from their journal written after their arrival at the Holy City.

April 26, 1823. Called on the Governor of Jerusalem with a letter of introduction from the Governor of Jaffa. He welcomed us to the city, with many compliments. Toward evening we took a walk on mount Zion. A part of it is covered with the tombs of Greek and Armenian Christians. On the east and south sides, it is ploughed and cultivated. Near the summit is a little walled village, containing a mosque and a few mussulmans' houses. The Jews call this village the city of Zion, and it is generally believed to contain the tombs of David, and Solomon, and the other kings of Israel.

The following day being the Sabbath, Mr. Wolff and Abraham Shliffro, a Jew, who seems to have been convinced of the truth of Christianity, called at the rooms of Messrs. Fisk and King, to unite in the appropriate exercises of the day. In the afternoon the Greek priests called to welcome the Missionaries to the city, bringing with them various tokens of their friendship.

On the 28th, towards evening, they walked out from Jerusalem, and visited the garden of Gethsemane, the valley of Jehoshaphat, the pool of Siloah, and the valley of Hinnom.

Garden of Gethsemane.

We went out at Stephen's gate, which is sometimes called the Sheep gate. We then descended the hill, passed the bed of the brook Cedron, which contains no water except in the rainy season, and then came to the Garden of Gethsemane, one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones. In it stand eight venerable-looking olives, which seem as if they might have remained there from time immemorial. The side of the hill was covered with Turkish women, and the road was full of armed Turks of fierce appearance, occasionally firing off their muskets for amusement. It would have been unpleasant, and perhaps unsafe, to remain long in such a place. We could only walk over the field, and indulge a few transitory meditations.

Mr. King's first visit to the garden of Gethsemane is thus described.

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive-trees, whose trunks show that they are very ancient. They stand at a little distance from each other, and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this Garden, I requested the two men with me to sit down under one of the olives, and I went a little distance from them, to another olive, and read the 53d chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners.

We then followed the bed of Cedron at the foot of Mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was Mount Olivet, still covered with olive-trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. viii. 18. It is near the west end of the valley of Jehoshaphat, or the King's dale. Near this is another monument called the Sepulchre of Pharaoh, but why so called, nobody has been able to inform us. The valley of Jehoshaphat was deep, with steep sides. This valley, we are told, runs to the Dead Sea, but how far it bears the same name, we do not know.

Pool of Siloah.

On the east side of the valley is a small village called Siloah, and back of the vil-

lage is a hill, distinct from Mount Olivet, which is called the Hill of Offence, because supposed to be the hill, on which Solomon built the high places, mentioned 1 Kings xi. 7. Near the south-east corner of the city at the foot of Zion and Moriah, is the pool of Siloah, (See Neh. iii. 15.) whose waters flow with a gentle murmur from under the Holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and forming a beautiful rill, takes its way down into the valley, towards the south-east. We drank of the water both at the fountain, and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloam." It was to this, that the blind man went, and washed, and came seeing. John ix. 7—11.

The Potter's field.

South of this valley, rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's field, or the field of blood. Here Judas is said to have been buried, and perhaps it was here he hanged himself. Acts i. 18. There are trees standing near the brink of huge cliffs and precipices, and if he hung himself on one of these trees and fell, it is very easy to see why he should have burst asunder, and all his bowels have gushed out. There are many tombs in it hewn out of the solid rock, and it looks desolate, and is uninhabited.

From the valley of Jehoshaphat we turned west into the valley of Hinnom, or "the valley of Slaughter," called also Tophet, where the children of Israel caused their children to pass through the fire to Moloch. See Jer. vii. 31, 32, In this valley we pursued our way towards the west at the foot of Mount Zion, and returned through Jaffa Gate, to our lodgings.

Visit to Bethlehem.

The next day they visited Bethlehem. The journal continues—

We went out at Jaffa gate, crossed the valley west of mount Zion, ascended a steep rough hill, and then came to a tolerably level road, bearing S.S.W. In an hour and a quarter, we came to the Greek convent of the Prophet Elias. Thence the road to Bethlehem is a little nearer south. In half an hour from the convent we came to Rachel's tomb; or, at least, to the place which Jews, Mussulmans and Christians, all visit as such. Instead of a simple pillar, which Jacob erected, (See Gen. lv. 20,) there is now a stone building, evidently of Turkish construction, which terminates at the top in a dome. Within this edifice is the tomb. It is a pile of stones covered with white plaister, about 10 feet long, and nearly as high. The inner wall of the building, and the sides of the tomb, are covered with Hebrew names, inscribed by Jews.

West of this place, at a little distance, is a village, now called Ephratah, which has been called by some, Rama. If this were one of the ancient Ramas, it would be easy to see the force of that glowing description of the scene which transpired at Bethlehem, when Herod sent, and destroyed the young children. The lamentations and wailings of bereaved mothers were so great that they were heard even in Rama, and Rachel sympathized with them, and wept in her grave.

In half an hour from this tomb we came to the city, where was born, 1800 years ago, "a Saviour who is Christ the Lord," where "the day spring from on high" first visited our world, where the Saviour incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and, holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace," "Pilgrims go in peace." The Greek, Catholic, and Armenian convents are together, a little east of the village, and enclose the supposed place of our Saviour's Nativity.

Here they were introduced by a letter from the Greek convent at Jerusalem. Having passed through the church, they were conducted to the spot, sacred as the birth-place of our Lord, and to the manger, in which he is said to have been laid. A great number of lamps were burning over these venerated places, and the whole wore an appearance of splendour, widely different from that of a stable.

The field of the Shepherds.

From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes' ride from Bethlehem, a little the south of east. The way to it is rough and stony. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure. Between

the rocks, however, where it is cultivated, vines, figs, and olives appear to grow in luxuriance. On our right, as we descended the hill, was a little mean-looking village, in which it is believed that the Shepherds lived.

We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah: and how the Prophet Samuel came to anoint him king, and how the Son of David here made his appearance in our world;—when, all at once, a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Host came flying down from heaven upon the tops of the mountains, and, hovering over this verdant spot, where the flocks were resting, sung, "Glory to God in the highest, and on earth peace, good will towards men." Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the Shepherds were, when the angel announced to them our Saviour's birth. Our guide told us that the Greeks and Catholics had a long dispute about the possession of this place. The case was carried before the Grand Seignor, and the Greeks, by dint of money, gained their cause. In this Church the Christian Arabs now assemble for worship. Over this church, are the ruins of another church, and of a convent, which stood above ground. Under an olive-tree near by, we sat down, and read Luke ii. Sung, "While Shepherds watched their flocks by night," and Hymn 3d, book 1st, and then united in giving thanks to the God of heaven, for the glad tidings which were here announced, and which had come to our ears in a far distant land, and to the ears of our dear Christian friends, who were also at this time remembered by us. After this season of devotion we gathered some flowers in the field, and returned to Bethlehem. Many maps and geographies place Bethlehem south-east of Jerusalem. It is in fact west of south.

Conversation with a Rabbi.

May 1. The young Rabbi Isaac Ben Shloma and Rabbi Joseph Marcowitz, an old man of eighty called on us. We asked Rabbi Marcowitz, when he thought the Messiah would come. He looked very wise, changed his position, began to move his body backward and forward, and then said there are two things about which it is not lawful to inquire, one is, what took place before the foundation of the world; and the other is, when the Messiah will come. In support of the first point he quoted Job xxxviii. 4—6. Here we felt no disposition to dispute him. In regard to the other point he said, "Daniel has declared that the time is sealed up; and what fool will pretend to be wiser than Daniel?" We then inquired, whether there are not Jews, who do endeavour to ascertain the time. He said he would give an answer of great understanding, and then confessed that there are such Jews, but said they are not upright but wicked. We then inquired, whether, in his opinion, Shiloh, in Gen. xlix. means the Messiah. He said Shiloh was the name of a place. Rabbi Isaac said that, in Gen. xlix. 10, it means the Messiah; and when it means a place, it is spelt differently. The old man seemed angry at this, and said to Isaac, "I have more understanding than you." We then examined more than twenty passages in the Hebrew Bible, in which the word Shiloh is the name of a place, and found the orthography in every place different from what it is in Gen. xlix. 10. Another Jew came in and interrupted the conversation by informing the Rabbi of the death of a Jewish woman. During her sickness, Rabbi Marcowitz had tried to cure her by virtue of the ineffable name. Application had also been made to a wizard to cure her by his enchantments.

The folly and wickedness of such proceedings were pointed out to them by a reference to 1 Sam. xv. 23, Exod. xxii. 18. and Deut. xviii. 10. 11. Rabbi Marcowitz confessed witchcraft to be wrong, but said, "To tell men their duty, when we know they will not do it, is not necessary."

May 2. The Missionaries visited the church of the Holy Sepulchre. It is not the same building described by Chateaubriand, that was burnt soon after he visited it, this was erected by the Greek Christians a few years since. The journal describes it minutely, and also the ceremonies of the following day—the day preceding Easter Sunday, according to the opinion of the Oriental Christians. After having witnessed these impious scenes, the Missionaries say, "we felt as though Jerusalem were a place accursed of God, and given over to iniquity. The Jews hate the name of Christ, and when you mention it, some of them will almost gnash on you with their teeth. The Turks exalt the name of their False Prophet above his most glorious name, and are pre-eminently distinguished for hypocrisy, tyranny, and lying. The Greeks and Armenians profane the temple of the Lord, and seem to know very little of the true nature of Christianity."

Monthly Concert on Mount Olivet.

The afternoon was a highly interesting season to us. We made our first visit to

Mount Olivet, and there bowed before him, who from thence ascended to glory, and "sat down on the right hand of the majesty on high." There we held our first Monthly Concert for prayer in the promised land;—there, where our Lord first commissioned his disciples to go and preach the Gospel to every creature, promising to be with them even unto the end of the world. There we have been permitted to look up towards heaven, and plead with him to hasten his second coming.

Description of the Cave of Jeremiah.

The same day they visited the cave of Jeremiah, near to the gate of Damascus;—said to be the place where the Prophet wrote his Lamentations. Here they found twenty-five or thirty Jews, one of them an old man, who passes much of his time in the cave, and hopes to die there. They thus describe the cave—

It is one of the rudest and grandest caves we ever saw. It is about forty paces long, thirty wide, and thirty or forty feet high, —the roof supported by two huge pillars. It is evidently a natural cave, though it has been altered by art. The interior is damp, and through some parts of the vaulted roof water is continually oozing. The interior forms a kind of semicircle. The entrance is nearly as wide as the cave itself, and over it the rock rises forty or fifty feet perpendicularly. Just as you enter the cave, there is a cleft in the rock, on the left hand, called the bed of Jeremiah, where it is supposed he used to sleep. Whether it be fact or fiction, the thought of Jeremiah writing his Lamentations in this place is certainly sublime. There we read from Lamentations, and then the first eight verses of Jeremiah 9th;—a most exact description of the character and conduct of the present inhabitants of Jerusalem!

Proceeding on their way to Mount Olivet, they came to a vault filled with muddy water, which passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the kindness of Ebed-melech, Jer. 38. Thence they passed over the brook Cedron, by the garden of Gethsemane, and ascended the mountain where David went up weeping, 3000 years ago, and where David's Lord and ours wept, as he beheld the devoted city, in which he was about to suffer.

From Mount Olivet you have a view of the Dead Sea, where Sodom and Gomorrah stood, and of the mountains beyond Jordan, from one of which Moses viewed the promised land.

Descending from the mount on the east side, they came to the spot where tradition says Christ mounted the ass, on which he rode into Jerusalem. Near to this are some ruins, that are said to mark the spot where Bethphage stood.

Bethany.

Turning back toward Jerusalem, we came to Bethany, the town of Mary and Martha, and Lazarus. It is at present a small Mussulman village on the declivity of a hill, and all around is uneven and rocky.

Here, of course, they visited what is called the grave of Lazarus. It is a natural cave, and is in no way unlike many others in the vicinity. The ruins of the house where Lazarus and his sisters lived are yet pointed out, and, from their solidity and venerable appearance "it is easy to believe them as old, at least, as the time of our Saviour."

Valley of Jehoshaphat.

With some olive branches from Olivet, and some flowers from the mansion-house of Lazarus in our hands, we returned by a winding way around the south of Mount Olivet, till we came to the brook Cedron, where it enters the valley of Jehoshaphat. This valley seems like a frightful chasm in the earth, and when you stand in it, and, see Mount Zion and Moriah, towering above it with steep hills and precipices, on your right hand and left, you can easily feel the force of those sublime passages in the prophet Joel, in which the heathen are represented, as being gathered together there to be judged. The prophet seems to represent the Almighty as sitting in his holy temple, or on the summit of Zion, to judge the multitudes in the valley beneath him; and then executing his judgments, while the sun and the moon are darkened, and the stars withdraw their shining, and Jehovah roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake: and it is thus made manifest, to the confusion of idolaters, and to the joy of the true Israel, that God dwells in Zion, his holy mountain, and is the hope of his people, and the strength of the children of Israel.

In consequence of not reaching the city till after sunset, when the gates are shut, they were kept waiting without, till a message could be sent to the Governor to gain his permission to have them opened. "This reminded us," they observe, "of their unhappy situation, who will one day be shut out of the Holy City, New Jerusalem, without any one to intercede for their admittance, and who must wander among dogs, and sorcerers, and murderers during an eternal night."

During the two or three succeeding weeks, they were diligently engaged in such Missionary labours as their circumstances would permit. With the Jews, Turks, and Catholic and Greek Christians, they had

frequent opportunities of free conversation, and of reading and expounding the Scriptures. In some instances, truth seemed to carry with it at least a momentary conviction to the understanding, but in others it was warmly opposed.

Turkish exactions.

May 23. The Greek priests of the principal convent told us that since the present war commenced, that is, within two years, the Turks have exacted from that convent more than 3,000 purses. A purse, in the language of Turkey, is 500 piastres, a little more than $50, making a sum total of more than $150,000. As no Greek pilgrims now visit Jerusalem, the income of the convent is cut off, and they are now obliged to borrow money at 12 or 15 per cent. interest. Should the present state of things continue long, they will necessarily find themselves extremely embarrassed.

Monastery of the Cross.

May 24. In the morning we walked out to the Greek monastery of the Cross, west of Jerusalem. A little way from Jaffa gate we passed a collection of Turkish graves, and a large reservoir for rain water, at present dry. It is said to have been originally the work of David, and has been called by some travellers Gihon. See 2 Chron. xxxiii. 30. In 15 or 20 minutes from Jaffa gate we came to the top of the hill which overlooks Jerusalem. It is not, however, high enough to give a fair view of the city. You only see the castle, minarets, and domes rising above the wall. Thence we descended to the convent, which stands in a valley about half an hour from the city. It is called the monastery of the cross, "because here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shown a hole in the ground, where the stump of the tree stood, and it meets with not a few visitants, so much verier stocks than itself, as to fall down and worship it." There is an old library in the convent. The books are heaped together in the utmost disorder. Among them there are some in Greek, Ethiopic, Syriac, and a large number in Georgian. The Superior told us that this monastery was built by the Georgian Christians many centuries ago. There are no persons in it except the Superior and a few domestics. When we came away, they invited us to visit them again, saying, "The convent is yours," the Oriental way of saying, "make yourselves at home."

In the afternoon of the same day they visited several synagogues belonging to the Spanish Jews, and one belonging to the Polish Jews, about 80 persons were present at one of these, and 40 at another. The roll of the law was read by one of the rabbies, and each individual of the assembly, repeated his prayers in a whisper, after bowing. They visited also the synagogue of the Caraites. There are but three families of this sect in the city. Here they were shown a manuscript copy of the Old Testament, said to be 400 years old, and two copies of the law in rolls, one of them said to be of the same age. All these manuscripts are without the points.

Tombs of the Prophets.

May 26. They went to visit what Jews, Turks, and Christians call the tomb of Samuel and his mother Hannah at Rama, now called Nabu Samuel, (the prophet Samuel,) two hours from Jerusalem. There is a mosque over it, and around it are a few stone huts inhabited by Arabs. They also visited, on their return, what the Jews call "the tombs of the last Sanhedrim," and also the spot venerated as the tomb of the prophetess Huldah, (2 Kings xxii. 14,) and the tombs of the prophets Haggai, Zechariah, and Malachi. Uncertainty hangs over all these traditions.

In a conversation with his Arabic master, Papas Isa Petros, Mr. Fisk stated to him the ecclesiastical usages and religious opinions of Christians in America. To many of the particulars his answer was,—"like the first Christians," and he afterward added, that he thought the American churches must be more like the first Christians than any other churches at the present day.

During our residence at Jerusalem, brother Wolff occupied a room on the side of Mount Zion, near the residence of the Jews, with whom he laboured almost incessantly. Brother King and I had separate rooms in a Greek convent, where we "received all that came in unto us, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." The preceding pages will give some idea of the manner in which we laboured. We have lately been encouraged by meeting with the Rev. Lewis Way, whose name is well known to you, and the Rev. Mr. Lewis from the university of Dublin, now a missionary from the London Jews' Society. Mr. Way has hired, for a year, a building which was erected for a Jesuit's college. I am now residing with him; he has repaired and furnished the house, and hopes it will be permanently a residence for missionaries, converted Jews, and Bible Society agents. He hopes to visit Jerusalem, before leaving the country, in order to commence some establishment there. His wealth and his readiness to use it in the service of Christ enable him to do much. When shall we see other rich men ready to leave their palaces, travel abroad, and expend their treasures, not in pursuit of pleasure, but in seeking the restoration of the long lost sheep of the house of Israel?

ANNIVERSARIES IN LONDON.

The following statement of the late Anniversaries in London is selected from the last number of the London *Missionary Register*. In giving this statement, "we shall confine ourselves to such parts of the official business of the respective Societies as may afford, in the smallest compass, a satisfactory view of their state and progress."

IRISH SOCIETY OF LONDON.

SECOND ANNIVERSARY.

The Morning Anniversary Sermon having been preached, by the Rev. Hugh M'Neile, at Percy Chapel, on Tuesday the 6th of April, the Annual Meeting was held on the 7th, at the Argyle Rooms, Regent Street; the President of the Society, the Lord Bishop of Lichfield and Coventry, in the Chair.

The Evening Anniversary Sermon was preached, by the Secretary, the Rev. G. Mutter, on Tuesday. the 4th of May, at St. Paul's, Covent Garden.

The total receipts of the year were 300*l*. 9*s*. 5*d*. The Collections at the Anniversary amounted to 163*l*.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

The *London District Auxiliary* held its Annual Meeting, at Great Queen-Street Chapel, on Wednesday the 28th of April; Lancelot Haslope, Esq., in the Chair. The sum raised during the year had been 5719*l*. 17*s*. 4*d*., being an increase on the preceding year of 605*l*. 0*s*. 3*d*.

Sermons were preached before the Society—by the Rev. Richard Watson, one of the Secretaries, at the City-Road Chapel, on Thursday Evening, April the 29th—by the Rev. Robert Newton, of Manchester, in Great Queen-Street Chapel, on Friday Morning, the 30th—and by the Rev. John Anderson, of Manchester, in China-Terrace Chapel, Lambeth, in the evening of the same day. Mr. Watson's Sermon was, at the request of the Committee, particularly directed to enforce the obligation under which this country lies of bestowing every practicable benefit on the West-India Slaves.

On Sunday, the 2d of May, Sermons were preached for the Society, in all the Wesleyan Chapels in London and its immediate vicinity.

At eleven o'clock on Monday, the 3d, the Annual Meeting of the Society was held at the City-Road Chapel. Joseph Butterworth, Esq. M.P. was called to the chair; the Rev. Henry Moore, President of the last Wesleyan Conference, having opened the meeting with prayer. The Report was read by the Rev. Richard Watson.

The collections at the various services and meetings connected with these anniversaries, together with donations made on the occasion, amounted to 1370*l*.; being an increase of 150*l*. on the contributions at the anniversaries of the preceding year.

CHURCH MISSIONARY SOCIETY.

TWENTY-FOURTH ANNIVERSARY.

The annual sermon was preached, at St. Bride's church, on Monday evening, May the 3d, by the Rev. Fountain Elwin. From Acts ii. 17.—*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh*—the preacher showed, 1. The need of the divine influence, promised in the text, for the successful prosecution of missionary labours; and, 2. The encouragement afforded in the work, by the expectation of the plenary and ultimate accomplishment of the prophecy.

At twelve o'clock, on Tuesday, the 4th, the chair was taken at the annual meeting, in Freemasons' Hall, by the President, Admiral Lord Gambier, G.C.B. The meeting having been opened by the Noble President, the Rev. Josiah Pratt read an abstract of the Report; and was followed by the Treasurer, who, in addition to some remarks on the state of the funds, read the following passage of the Report, which had been omitted by Mr. Pratt as having relation to his own connexion with the society—

The Committee have now to state an arrangement in the Society's domestic concerns, which has been rendered necessary by the increase and great extent of its business. Additional help has been obtained, from time to time, in the Secretary's Department, as the exigencies seemed to require. The Secretary has occupied that office since December, 1802; in December, 1815, he was joined by the Assistant-Secretary; and, since June, 1820, Mr. Coates has devoted himself to the work of this department. The income and expenditure of the Society, by the amount of which an estimate may be formed of the extent of its business, are at present more than double what they were when the Assistant-Secretary entered on his office, and nearly one-third more than at the time of Mr. Coates's engagement with the Society. While the business of this department has been thus rapidly augmenting without an adequate increase of assis-

tance, the Secretary himself has been progressively but unavoidably withdrawn from that active share in it which he had so long taken; the Missionary Register having occupied the chief part of his time, as the proper conducting of that publication requires a constant and vigilant attention to all that is passing in respect of Missionary Exertions throughout the world.

In consequence of the intimation from the Secretary that he felt it incumbent on him, on the grounds before stated, to retire from the responsibility of an office, the duties of which he had it no longer in his power to discharge, and aware that the great augmentation of the Society's concerns required new and efficient arrangements in his department, the Committee entered into a full investigation of the nature and amount of the Society's business, in order to ascertain the measures which it had become necessary to adopt on the occasion. The result has been a full conviction, not only that a new arrangement of officers was required, but some addition also to their number. Two Clerical Secretaries being found inadequate to discharge the duties of the department, even with the very efficient assistance of Mr. Coates, and when the Secretary could devote his time more exclusively to these duties, it became necessary, not only that a Secretary should be appointed in conjunction with Mr. Bickersteth on Mr. Pratt's retiring, but that another Clergyman should be added. These three Clergymen, under the title of "Secretaries," together with Mr. Coates, to whom that of "Assistant-Secretary" has been assigned, will divide among themselves all the duties of the Secretary's office.

State of the Funds.

Receipts of the Year.

	l.	*s.*	*d.*
Paid direct to the Society:—			
Congregational Collections	738	10	6
Benefactions	756	3	7
Annual Subscriptions	1522	13	6
School Fund	62	8	0
Legacies	475	0	10
Contributions through medium of Associations	32,571	12	7
Int. on Government Securities	807	18	3
	36,734	7	3
Sale of Publications	316	15	11
	37,051	3	2
On account of Seminary	2,221	4	1
Total	*l.* 39,272	7	3

Payments of the Year.

	l.	*s.*	*d.*
Missions---			
West Africa,	4660	18	3
Mediterranean,	1284	13	8
North India,	8511	11	0
South India,	3184	2	9
West India,	326	13	3
Ceylon,	4675	7	2
Australasia,	3036	13	0
West Indies,	1050	11	9
North-West America,	676	13	3
Investment to meet a Grant to the Bishop's College for 1823,	1000	0	0
Missionaries and Students---			
Maintenance, Education, &c.	1677	4	2
Basle Institution,	300	0	0
Disabled Missionaries, &c.	195	6	6
Books,	320	11	0
Publications---			
Translating and printing the Scriptures and Tracts,	400	0	0
Printing 9500 copies of the Twenty-third Annual Publication,	1111	17	1
Miscellaneous Printing,	250	8	11
Sundries---			
Expenses on account of Associations, including the cost of the Publications supplied to the Collectors, and to the Weekly and Monthly Contributors, with Carriage of Parcels, Travelling Charges, &c.	2229	18	9
Advertisements, Postage, Rent, Taxes, Salaries, Poundage, and Incidentals,	2195	9	0
	37,087	19	6
Carried to Seminary Fund	2,221	4	1
	l. 39,309	3	7

Funded Property.

Reduced 3 per Cents. 12,900*l.*---Consols 3 per Cents. 13,200*l.*---Exchequer Bills (invested for Bishop's College, Calcutta) 2000*l.*

The collection at the church was 142*l.* 17*s.* 8*d.*, and that at the meeting 147*l.* 13*s.* 7*d.*—total 290*l.* 11s. 3*d.*

BRITISH AND FOREIGN BIBLE SOCIETY.

TWENTIETH ANNIVERSARY.

At eleven o'clock on Wednesday, May the 5th, the President, Lord Teignmouth, took the Chair at the annual meeting in Freemasons' Hall. The Report was read by the Rev. Andrew Brandram, one of the Secretaries.

State of the Funds.

Receipts of the Year.	*l.*	*s.*	*d.*
Annual Subscriptions	2390	13	0
Donations	4150	3	0
Congregational Collections	606	5	5
Legacies	2360	12	8
Dividends on Stock	1212	1	1
Interest on Exchequer Bills	1263	5	0
Auxiliary Societies	42,007	6	6
Drawbacks on Paper	697	10	6
Russian Bible Society, on Account of Insurance	144	7	6
	55,332	4	8
Sale of Scriptures, &c.	42,386	12	10
Total	*l.* 97,718	17	6

Payments of the Year.	*l.*	*s.*	*d.*
Printing the Scriptures	68,622	16	2
Printing Paper	11,589	18	11
Agents in Foreign Parts, Stipends and Expenses	1534	12	7
Travelling Expenses	1477	2	0
Sundries—including salaries, ground rent, insurance, shipping charges, depository, and incidentals	6269	8	0
Total	*l.* 89,493	17	8

Assets and Engagements.

Balance in hand, including bills not due, 13,324*l.* 12*s.* 5*d.*—3 per cent. reduced, 18,300*l.*—3 per cent. consols, 19,190*l.*—3 per cent. 1726, 100*l.*—4 per cent. annuities, 1918*l.* 10*s.* 4*d.*—New 4 per cent. and long annuities, 13,765*l.* 17*s.* 6*d.*—Exchequer bills, 15,500*l.*

The Society is under engagements to the amount of 43,098*l.* 1*s.* 2*d.*

PRAYER-BOOK AND HOMILY SOCIETY.

TWELFTH ANNIVERSARY.

The annual sermon was preached, at Christ Church, Newgate-Street, on Wednesday evening, May the 5th, by the Rev. Basil Woodd.

At the annual meeting, held on the 6th, at Stationers' Hall, the Right Honourable Lord Bexley took the chair at twelve o'clock.

His Royal Highness the Duke of Gloucester is become *Patron* of the Society; the Archbishop of Tuam, and the Bishops of St. David's, Norwich, and Lichfield and Coventry, *Vice Patrons;* and Lord Bexley, *President.*

State of the Funds.

Receipts of the Year.	*l.*	*s.*	*d.*
Annual subscriptions	713	19	0
Donations	203	10	4
Associations	154	7	0
Congregational collections	56	6	0
For foreign objects	46	17	3
	1174	19	7
Sale of Prayer-Books and Homilies	528	5	4
Total	*l.* 1703	4	11
Payments of the Year.			
Prayer-Books and Homilies	1014	10	8
Homilies, &c. in Manks and Irish	41	12	6
Printing report, and circulars	82	17	9
Salaries, rent, taxes, &c.	397	5	2
Sundries	121	1	0
Foreign objects	213	6	8
Total	*l.* 1870	13	9

The Society is under engagements to the amount of 850*l.*

The collections at the sermon and meeting were 80*l.* 13s. 3*d.*

JEWS' SOCIETY.

SIXTEENTH ANNIVERSARY.

On Friday, the 30th of April, and on Saturday the 1st of May, sales of ladies' work for the benefit of the Society, held at Willis's Rooms, King-Street, St. James's, produced about 260*l.*

On Thursday evening, the 6th of May, the annual sermon was preached, at St. Paul's Covent Garden, by the Rev. Legh Richmond, M.A. Rector of Turvey.

On Friday, the 7th, at noon, the annual meeting was held in Freemasons' Hall; the President, Sir Thomas Baring, Bart. M.P. in the chair.

State of the Funds.

Receipts of the Year.	*l.*	*s.*	*d.*
Annual Subscriptions	701	2	6
Donations	680	8	4
Auxiliary associations, &c.	9503	13	4
Legacy	10	10	0
Hebrew Scripture fund	832	8	8
Foreign Mission and School fund	216	12	6
Palestine Mission fund	531	5	9
Total	*l.* 12,426	0	8
Payments of the Year.			
Jewish children	1693	5	6
Jewish pensioners, &c.	144	1	6
Seminary	986	5	6
Foreign missions and schools	2614	14	11
Palestine mission	920	12	2
Hebrew Scriptures	2028	11	7
Tracts, Reports, and Expositors	1218	9	4
Sundries	2051	2	7
Total	*l.* 11,657	3	1

The Collection at the Church was 67*l.* 9*s.* 6*d.* and that at the Meeting, 84*l.* 18*s.* with Donations amounting to 25*l.*

MERCHANT-SEAMEN'S BIBLE SOCIETY.

SIXTH ANNIVERSARY.

The Annual Meeting was held on Friday the 7th of May, at twelve o'clock, at the City-of-London Tavern; the President, the Rt. Hon. Admiral Viscount Exmouth, G.C.B. in the Chair.

State of the Funds.

Receipts of the Year.	*l.*	*s.*	*d.*
Collection at last anniversary	65	2	1
Annual subscriptions	204	3	0
Donations	312	7	6
Ladies' association	76	19	3
	658	11	10
Sale of Bibles and Testaments	195	3	9
Total	*l.* 853	15	7
Payments of the Year.			
Bibles and Testaments	550	0	0
Printing Reports, and stationary	47	3	9
Salaries of agents	203	10	0
Boat-hire and watermen	100	7	0
Rent	31	4	0
Sundries	47	16	3
Total	*l.* 980	1	6

The Collection was 109*l.* 12*s.* 3*d.* The President announced a contribution of 100 guineas, in addition to former donations, from the Corporation of the Trinity House.

UNITED BRETHREN.

SERMONS.

On the evening of Friday the 7th of May, the Rev. W. Marsh, of Colchester, preached in behalf of the Brethren's Missions at St. Clement Danes. The Collection was 34*l.* 2*s.* 3*d.*

On Monday evening, the 10th, the Rev. Hugh M'Neile, Rector of Albury, pleaded the same cause at the church of St. Catherine Cree. The collection amounted to 85*l.* 12*s.* 9*d.*

Funds of the London Association.

The state of the Funds of the London Association in aid of the Brethren's Missions, for the year 1823, is as follows—

Receipts of the year.	*l.*	*s.*	*d*
Annual Subscriptions	317	13	0
Donations and col. by individuals	926	8	11
Congregational Collections	1567	16	8
Auxiliaries	768	2	6
Amount carried forward	*l.*3580	1	1

	l.	s.	d.
Amount brought forward	3580	1	1
For distressed Hottentots	789	15	0
For purchase of Fairfield, in Jamaica	23	3	0
	4397	19	1
Sale of Reports, &c.	2	14	9
Total	l. 4400	13	10

Payments of the Year.	l.	s.	d.
Paid to the Brethren's Society for the furtherance of the Gospel	3749	13	9
Travelling expenses, &c.	292	11	3
Printing Reports, Tracts, and Papers,	160	4	11
Rent, salaries, advertisements, postage, carriage, and incidentals	267	18	11
Total	l. 4400	13	10

HIBERNIAN SOCIETY.

EIGHTEENTH ANNIVERSARY.

The annual meeting was held at twelve o'clock, on Saturday the 8th of May, in Freemasons' Hall; the Marquis of Lansdown, in the absence, from indisposition, of the Patron, H. R. H. the Duke of Gloucester, in the Chair.

A discussion arose at the meeting in consequence of some declarations of Mr. Eneas M'Donald, an Irish Roman-Catholic Barrister, relative to the disposition of the Roman-Catholic Clergy of Ireland on the subject of Education. It appearing that Mr. M'Donald was not a subscriber, the discussion was closed; but he was invited to attend the Committee, and state to them his views and sentiments.

State of the Funds.

Receipts of the Year.	l.	s.	d.
Collection at seventeenth anniversary	165	13	6
Annual subscriptions	483	12	6
Donations	615	19	0
Auxiliaries and collections	2652	4	10
Legacies	531	17	6
Contributions in Ireland	2772	15	10
Dividends on stock	60	2	2
	7282	5	4
Sale of Publications	116	14	0
	l. 7398	19	9

Payments of the Year.			
Salaries of schoolmasters, inspectors, and agents	7410	6	3
Travelling charges	120	14	2
Purchase of Scriptures	9	13	7
Printing 80,000 spelling-books	555	11	2
Miscellaneous printing, &c.	246	12	6
Salaries, poundage, and gratuity	182	1	6
Sundries	226	6	1
Total	l. 8751	5	3

Assets.

Consols, 3 per cent. 1337*l.* 4*s.* 5*d.*—4 per cent. annuities, 500*l.*—Exchequer bills, 1000*l.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

NINETEENTH ANNIVERSARY.

The meeting was held, at noon on Monday the 10th of May, in Freemasons' Hall. The Duke of Sussex in the Chair. The Report was read by the Rev. J. M. Cramp, one of the Secretaries.

State of the Funds.

Receipts of the Year.	l.	s.	d.
Subscription of his Majesty	100	0	0
Annual subscriptions	820	11	9
Donations	595	14	2
Legacy	180	0	0
Balance of lessons and slates	224	4	5
Total	l. 1920	10	4

Payments of the Year.			
Central schools	207	10	3
Female department	223	18	9
Housekeeping and pupils	153	18	1
Foreign fund	93	15	8
Interest on loans	267	8	5
Salaries	415	0	0
Printing, stationary, and incidentals	531	19	6
Total	l. 1893	10	8

PORT-OF-LONDON SEAMEN'S SOCIETY.

SIXTH ANNIVERSARY.

The Annual Meeting was held, at the City-of-London Tavern, at the same hour as that of the British and Foreign School Society. The Right Hon. Admiral Lord Gambier, G.C.B. was in the Chair. The Report was read by W. Cooke, Esq., one of the Secretaries.

Sermons.

On Tuesday, the 11th, the Rev. John Clayton, sen. preached, in the morning, at the Floating Chapel, and the Rev. John Reynolds in the evening,

The collections amounted to about 90*l.*

State of the Funds.

Receipts of the Year.	l.	s.	d.
Annual Subscriptions	123	18	6
Donations	106	11	0
Collections	199	12	8
	430	2	2
Sale of books	9	17	6
Total	l. 439	19	8

Payments of the Year.			
Supply of ministers for the chapel	48	0	6
Salaries of servants	66	16	6
Repairs of the chapel	180	0	10
Stationary and printing	57	15	0
Sundries	119	0	5
Total	l. 471	13	3

SUNDAY-SCHOOL-UNION.

The meeting was held on Tuesday morning, the 11th of May, at the City-of-London Tavern, at six o'clock; Joseph Butterworth, Esq. M.P. in the Chair. The Report was read by Mr. W. F. Lloyd, one of the Secretaries.

State of the Funds.

Receipts of the Year.	l.	s.	d.
Collection at the Ann. meeting	45	4	0
Subscriptions and donations	100	8	6
	145	12	6
Sale of publications	2263	8	0
Total	l. 2409	0	6

Payments of the Year.	l.	s.	d.
Publications	2586	1	10
Grants to Union Societies	175	3	11
Sundries	63	18	4
Total	l. 2825	4	1

The sale of Publications, above specified, was at reduced prices, their value having been 2964*l.* 8*s.* 10*d.*

NAVAL AND MILITARY BIBLE SOCIETY.

FORTY-FOURTH ANNIVERSARY.

At noon, on Tuesday, the 11th of May, the Earl of Roden took the Chair at the Annual Meeting, held at the Argyle Rooms. Major Close, one of the Secretaries, read the report; from which it appeared that upward of 4200 Bibles and Testaments had been issued during the Year.

State of the Funds.

The receipts of the year were 2277*l.* 7*s.* 9*d.*, and the payments 2324*l.* 7*s.* 1*d.* Considerable progress has been made in liquidating a debt due from the Society, but about 600*l.* yet remains unpaid.

The collection amounted to 171*l.* 15*s.* 2*d.*; of which the sum of 71*l.* 12*s.* consisted of Donations and new Subscriptions.

LONDON MISSIONARY SOCIETY.

THIRTIETH ANNIVERSARY.

Sermons.

Wednesday morning, the 12th of May, at Surrey Chapel by the Rev. H. Townley —the same evening at the Tabernacle, by the Rev. T. Smith, M.A., of Rotherham— on Thursday evening, the 13th, at Tottenham-Court Chapel, by the Rev. Edward Irving, M.A.—on Friday morning, at Christ Church, Newgate-Street, by the Rev. W. Pryce, Perpetual Curate of Loudwater, Bucks.—and, the same evening, at the Poultry Chapel, to the Members of Juvenile Auxiliary Societies, by the Rev. Dr. Collyer. This Evening, the Communion was administered, as usual, at four different places.

Annual Meeting.

At half-past ten o'clock on Thursday morning, the 13th, the Chair was taken at Great Queen-Street Chapel, by Rob. Humphrey Marten, Esq., in the absence, through indisposition, of the Treasurer, Mr. Hankey. The Report was read by the Secretary, the Rev. G. Burder, assisted by his Son, the Rev. Henry Foster Burder.

Among the resolutions offered on the occasion is the following:—

---That, while this Meeting feels grateful satisfaction in reference to the general state of the Society's affairs, it cannot but express its unfeigned sorrow at the affecting events which have recently taken place in the Colony of DEMERARA; its deep regret that intolerance and persecution should have been so awfully manifested, its solemn conviction, that, notwithstanding all the efforts of calumny and injustice, the legal and moral innocence of their esteemed Missionary the LATE REV. JOHN SMITH has been established, on the ground of unequivocal evidence, its affectionate sympathy with his Widowed Relict and Mourning Friends---relieved by the consolatory remembrance, that, while the honour of a Martyr's Name invests his memory, *the Spirit of Glory and of God* rested upon him in the scenes of arduous and faithful exertion, in the hour of trial, and in the prospect of immortality; and, above all, the Society cannot but express its hope, that, from the justice and liberality of the British Legislature, a reversal of the fatal sentence may be obtained, and its cheering persuasion, that, in the results already secured, these disastrous events *have fallen out rather unto the furtherance of the Gospel.*

State of the Funds.

Receipts of the Year.	l.	s.	d.
Contributions	31,355	18	8
Dividends on stock	1114	1	11
Legacies	938	14	9
Cocoa-nut oil, from South Seas	498	8	4
Total	l. 33,907	2	11

The disbursements of the year were 33,005*l.* 6*s.* 8*d.*

Collections.	l.	s.	d.
Surrey Chapel	444	15	3
Tabernacle	130	8	6
Great Queen-Street	214	12	8
Tottenham court	207	16	8
Christ Church	38	17	1
Poultry	24	1	7
Sion-Chapel communion	76	0	0
Tonbridge-Chapel ditto	32	5	6
Orange-street Chapel ditto	92	0	0
Kennington-Chapel ditto	29	1	0
	1289	18	3
Missionary sale	340	0	0
Total	l. 1629	18	3

RELIGIOUS TRACT SOCIETY.

TWENTY-FIFTH ANNIVERSARY.

At half-past six o'clock, on Friday morning, the 14th of May, the Members having breakfasted together as usual, the Treasurer, Joseph Reyner, Esq. took the Chair at the Annual meeting, held at the City-of-London Tavern. The report was read by Mr. W. Jones.

State of the Funds.

Receipts of the Year.	l.	s.	d.
Collections	129	19	3
Annual subscriptions	1105	9	0
Donations	580	6	3
Auxiliaries	1083	7	9
Legacies	416	9	2
	3265	11	5
Sale of publications	7802	13	10
Total	l. 11,068	5	3

Payments of the Year.	l.	s.	d.
Paper, printing, binding, &c.	7221	4	4
Gratuitous issues of Tracts	1258	10	1
Loss on sales to hawkers	141	3	4
Money grants to foreign Societies	320	7	4
Purchase of lease, and repairs	690	18	4
Salaries, rent, taxes, travelling, carriage, translations, and various incidentals	1538	4	9
Total	l. 11,170	8	2

The Collection was 55*l.* 9*s.* 1*d.*

AFRICAN INSTITUTION.

EIGHTEENTH ANNIVERSARY.

On Friday, the 14th of May, the Marquis of Lansdown, in the absence, from indisposition, of the Patron, H. R. H. the Duke of Gloucester, was called to the chair at the annual meeting, which was held in Freemasons' Hall. The Report was read by the Secretary, W. Evans, Esq. M. P.—Mr. Evans having consented to afford his assistance to the Institution, in consequence of the death of the late zealous and able Secretary, Mr. Harrison.

Resolution.

----That this meeting have heard with peculiar satisfaction, that the two greatest maritime nations in the world, Great-Britain and the United States of America, have, at length, united in affixing the merited brand and punishment of Piracy to the Slave Trade; and they trust this high and influential example will be the speedy and universal extinction of that nefarious traffic.

State of the Funds.

The receipts of the year amounted to 918*l.* 11*s.* 10*d.*, and the payments to 769*l.* 19*s.* 3*d.*

The collection at the meeting was 49*l.* 5*s.* Samuel Hoare, Esq. of Hampstead, presented 100*l.* to the Institution.

CONTINENTAL SOCIETY.

SIXTH ANNIVERSARY.

On Tuesday evening, May the 7th, the Rev. Hugh M'Neile preached at St. Clement Danes; and on Tuesday evening, May the 18th, the Rev. Dr. Wardlaw, of Glasgow, at Great Queen-Street Chapel.

On Wednesday, the 19th, at noon, the annual meeting was held in Freemasons' Hall; Sir Thomas Baring, Bart. M. P. President of the Society, in the chair. The Report was read by the Secretary, the Rev. Isaac Saunders.

State of the Funds.

Receipts of the Year.	l.	s.	d.
Contributions in England	906	5	9
Ditto in Scotland	761	8	7
Ditto in Ireland	100	0	0
Copies of De Sacy's French Testament, from Friends, by Mr. Leo	246	9	0
Total	l. 2014	3	4

Payments of the Year.	l.	s.	d.
Foreign agents of the Society	1209	8	1
Deposite of Testaments in Paris	246	9	0
Printing and paper	213	17	7
Travelling expenses	145	3	0
Salaries, poundage, rent, furniture, public meetings, and incidentals	367	1	8
Total	l. 2181	19	4

The collections at the sermons were 101*l.* 3*s.* 8*d.*; and that at the meeting 55*l.* 15*s.* 10*d.*, besides donations and subscriptions, which amounted to 59*l.* 17*s.*

The object of the Continental Society, which was formed in 1818, is "the diffusion of religious knowledge on the Continent of Europe."

Infidelity, in various forms and under different names, has deeply infected the continental churches and nations. Bible Societies have happily been the means, both of bringing together those sincere Christians who mourned over the spiritual desolations of their respective countries, and also, by their means, of stemming the overwhelming torrent of error and impiety. In this juncture, the Continental Society has a wide and promising field opening to its labours; the cultivation, however, of which confessedly requires the exercise of great circumspection. The interference of Foreigners in the religious state of a professed Christian country, must at all times have a tendency to excite jealousy; and to expose, of course, their agents and representatives to ill-will and opposition: the Society pursues, therefore, the wise course of employing none but native ministers: wherever these are found, of any of the continental communions, able and willing to assist in the diffusion of Scriptural Light in their own immediate neighbourhoods, by preaching and by the distribution of the Scriptures and Tracts, they are assisted in this work by the Society, as far as the funds will allow. There are now twenty ordained ministers of this description, who are thus promoting the objects of the Society, at various stipends, according to circumstances, from 50*l.* to 80*l.* per annum.

The Society, while it employs truly

pious Ministers of every communion on the Continent, embraces the co-operation and influence of Christians of all denominations at home. Its progress will be seen by the following comparative statement of its income:—

	l.	*s.*	*d.*
First Year	579	2	0
Second Year	805	8	8
Third Year	807	11	1
Fourth Year	791	6	9
Fifth Year	1536	7	1
Sixth Year	2014	8	4

MISSIONARY SOCIETY OF THE UNITED BRETHREN.

GREENLAND MISSION.

VOYAGE OF J. CONRAD KLEINSCHMIDT TO THE SOUTH OF GREENLAND.

Object and commencement of the voyage.

Having received a commission from the Directors of the Missions of the Brethren, to visit the southern parts of Greenland, in the neighbourhood of Staatenhuk, in consequence of the great desire expressed by the heathen in that quarter, to hear the gospel and be converted to Christ, I set out on the 3d of July, 1821, accompanied by the best wishes and fervent prayers of my fellow-labourers at Lichtenau, and commended by them to the care, protection, and blessing of the Lord. Difficulties and dangers were to be expected; but confidence in my Almighty Saviour made me fear no evil, and I committed myself and my company into His faithful hands. My commission was to procure the best information respecting the state of the country, and the disposition and character of the heathen inhabitants of southern Greenland, to ascertain whether any insuperable difficulties existed, to prevent the establishment of a fourth mission of the Brethren in that district; and, finally, to sow the seed of the Word of God, among the heathen who might fall in our way, in dependence upon the divine blessing.

As we stepped into the boat, on leaving Lichtenau, that venerable servant of God, our late Brother, Jacob Beck, took leave of me with great affection, and exclaimed, "Go thou in the name and with the blessing of God. The joy of the Lord be thy strength, and do thou His work with gladness."

Number of persons embarked for the enterprise.

Passing by the warm baths, we saw the Greenland Brother, Frederick, according to appointment, coming to join us with his boat. He was willing to undertake this expedition, and to yield us every assistance; for on such a voyage in unknown seas, amidst floating ice, by which these thin boats are so easily injured, it is desirable, and indeed highly necessary, to have two boats in company, by way of guarding against accidents. Of this we had a proof the first day; Frederick's boat sailing before us, struck upon a sunken rock, and, by giving us immediate warning, prevented our heavy and deeply laden boat from running upon it, which might have been attended with dangerous consequences.

Our company consisted of the national assistants, Benjamin, Frederick and Shem. The two first having their families with them, and eight Christian women from Lichtenau were engaged as rowers. Thus the whole company consisted of thirteen adults, besides four children.

Unexpected hinderance.

We made about thirty English miles on the first day, and in the evening arrived at Nennortalik, the last Danish establishment towards the south. I was most kindly received and entertained by our good friend, M. Aroe, the resident Danish merchant. But here we heard to our great sorrow, that, towards the south the sea was completely covered with drift-ice, and that no passage could be found for our boats. To increase our apprehension, a violent storm arose from the same quarter, which never fails to drive the floating ice towards the land, and to make it impossible to proceed. I therefore went to bed under great depression of spirits, and cried to the Lord to grant us His help: for I began to fear, that the whole aim of our undertaking would be frustrated, unless God should please to remove this difficulty. Waking in the night, I betook myself again to prayer for help and comfort, when that Scripture occurred to my mind with great power, Zechariah viii. 6,—"*Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.*" I took courage, and could trust in Him, whom "wind and waves obey." On the 5th, the storm ceased and the clouds cleared away. Climbing up a high hill, and turning towards the south, I beheld, with surprise and joy, that, as far as my

sight would carry, very little floating ice was to be seen.

Interview with a party of the Southland Heathen.

On the 6th we proceeded, a boat with heathen from the south having joined us, by which our little flotilla was augmented to three boats and eight kayaks. This forenoon we passed by a steep and lofty promontory, considered very dangerous to double. Some years ago, a boat filled with Southlanders was upset there, and all on board perished; another was crushed to pieces by the ice, and a poor old woman had her leg cut off, by the pressure of the closing flakes. Having heard that in this neighbourhood several boats full of straggling Southland heathen had lately arrived, I felt a great desire to visit them, and speak to them of the way of salvation: two of our men in their kayaks served as guides. In the evening we discovered their camp: on seeing us approach, they called to us to come forward, promising to accompany us to the south. We found here twelve tents, and as many on the other side of the water, filled with a great number of people. When I stepped on shore I found myself in a crowd, all pressing forward to bid me welcome; and before I could begin to address them, both old and young frequently exclaimed: "We are quite in earnest, we will all be converted." When I replied, that having that opinion of them, I had felt a great desire to visit them, and to speak to them of their Saviour; they answered: "Well, then, you are indeed worthy that we should thank you, and we will pay attention to your words." On expressing my surprise at finding such a host of people here, they said: "What, did you suppose that we heathen in the south were only a few? O no! we are a great multitude!" Soon after, poor old *Ajangoak*, whom I had seen twenty years ago at New Herrnhut, and who has since grown quite blind; came creeping along, supported by a stick. He appeared deeply affected, and said: "I repent, truly, that I formerly paid no attention to your words, and that I have put off my conversion so long. I am near unto death, but I always exhort my children to remove to you, and to be converted, which they promise to do." His children confirmed his words. The poor old man heard with great eagerness what I told him of Jesus and his love to sinners.

No sooner had we pitched our tents than the people from the opposite shore came over in boats and kayaks, and expressed their gratitude for my visit, by their friendly faces and words of welcome. Among these heathen I discovered two families who, when I lived at Lichtenfels, spent a month on our land during the summer, and at that time gave us hopes, that they would be converted. One of the women used to come to the Chapel, and often appeared much affected. We were, therefore, sorry when they left us, and returned to the south, and now that we met them again unexpectedly, they could not sufficiently declare their satisfaction. They said: "We have never forgotten how you persuaded us to be converted, but we could not forsake our country. Now, however, we sincerely intend to be converted to Jesus." The many heathen I found here gave me enough to do. I was so much occupied in listening to their expressions of thankfulness that they were favoured to hear the Word of God, and in exhorting them, that I had scarcely time to eat or drink, my tent being continually filled, and the entrance to it crowded with persons eager to be admitted, as though some curious creature had been brought for a show. To all these I repeatedly explained the object of my visit, and that my Brethren had sent me to them, because we could not bear the thought, that they should be lost, but wished to teach them to know Jesus, and find eternal life and salvation in Him. They replied: "This indeed is the main reason, why we wish to be converted, that when we die, our souls may find a good passage into eternal rest." In the midst of my discourse, a woman exclaimed, "O yes, because there is a Saviour, He is surely worthy, that we should desire after Him." I answered: "To Him we owe our souls and bodies, for He has redeemed us with His most precious blood." I rejoiced to find that the three assistants I had brought with me, both here and in every place confirmed my words. They were never ashamed of the gospel of Christ, but confessed Him boldly before their heathen countrymen, declaring to them, that if they did not turn to Jesus and believe on Him, they could never be saved. "We were," said they, "no better than you, and children of wrath, but we have found pardon and rest for our souls with our Saviour." I frequently heard them conversing in this way with their countrymen, and was much affected, especially when they described the love, mercy, truth, and grace to be found with Jesus, and how pleasant it is to know Him as a Saviour, and to live in communion with him. The heathen often exclaimed, "*nuennekau, nuennekau*," *that is pleasing, that is pleasing.*

Old *Ababale*, who is considered by the natives as possessing great eloquence, and is much respected by them, after declaring that it was his sincere desire to be convert-

ed to Jesus, turned to his countrymen, and pointing to me, said: "This is a good man, and a great believer, (meaning a true Christian) and if it is your intention to be converted, then attend to what he says." Many of them declared to me and to the Greenland assistants, that when they heard of us, on the evening before our arrival, they could not sleep for joy. One of them, however, honestly confessed, that the news made no impression upon him, yet as soon as he saw me, he felt in his inward parts a great desire to be converted.

First public Meeting.

As the day was far spent with conversation, I called them all together to a public meeting. None remained behind in their tents; even old blind *Ajangoak* got somebody to lead him to the place, and I suppose that upwards of 300 were assembled in the open field. I sat on an eminence, the assistants close to me, the men sat down to the right, and the women to the left of us, in regular order. There was no need of commanding silence, for the old people immediately exhorted the young and children to sit quite still "Take your caps off," they cried, "*fold* your hands, and make no noise." Both old and young obeyed this direction, and I could have wished that all our dear friends, who love the cause of God among the heathen, had been present to behold such a scene, and to see so many hundred heathen sitting in silent devotion, listening to the word of God. I first sang a hymn, and then delivered a discourse on the words of our Lord—*Go ye into all the world and preach the Gospel unto every creature:* after which the assistant Benjamin began, and seemed not to know, from zeal and fervency of spirit, where to stop. But though both discourses were long, the attention and eagerness, with which they were heard, did not in the least abate. Among other words of exhortation, Benjamin said: "All that you have now heard of Jesus Christ our Saviour, and of His bitter sufferings and death for us, is strictly true, and no falsehood. *We* have made experience of the power thereof in our hearts. *We* came out from among the heathen, and have attained to true happiness and rest in Jesus, and as you are here like sheep going astray, we come to show you the way to Him, for you may all become as happy as we are." When he had finished, we sang that air—"Thou God of my Salvation," which sounded delightfully among the black rocks and mountains, with which we were surrounded. The Christian Greenlanders of our party raised their sweet and powerful voices. The text appointed for this day of rejoicing to us all, was peculiarly suited to our situation; Ps. cv. 40, 41—"*He satisfied them with bread from heaven. He opened the rock, and the waters gushed out.*"

Nutarmio Bay.

On the 7th, all the inhabitants of the twelve tents on our side of the water set out with us for the south, and on the way we were likewise joined by two boats from the opposite side, the owners saying, that they must bring us to their dwellings near Staatenhuk, and there receive us properly. We had a very pleasant voyage, till within a short distance from Staatenhuk, where we encountered such a quantity of ice, that we could not penetrate it, and were thus separated from our heathen friends, most of them venturing among the ice, while we hastened for safety towards the shore. I felt not a little alarmed to see our miserable skin boats tossed up and down among the fields of ice and the vast icebergs; in case of any accident, there existed no means of escape. It often happens, that the icebergs burst, with a tremendous crash, and fall into the sea. If kayaks or boats are near them, they are instantly swamped and lost. We were now glad to get back to shore in safety, and having found a small bay called Nutarmio, we spent Sunday the 8th quietly in it. In our forenoon service, I spoke on the determination of the apostle to preach Jesus and Him crucified to every description of men. Benjamin seemed quite full of the subject, and some heathen entering our tent, and beginning to converse about a variety of subjects, he unexpectedly rose, and gave out and sung several verses from the Liturgies treating of our Saviour's passion. As soon as he began, all the heathen assumed an attitude of devotion, and were quite silent. We joined with all our hearts in Benjamin's liturgy, which indeed was attended with an enlivening sense of the presence of Him, of whom it treated. The heathen then said: "Oh, it is most pleasant to hear, if but our ears were opened!" by which they meant to signify their desire to understand the expressions concerning our Saviour. In the evening service we prayed the Litany; all the heathen being present, and appearing very devout and attentive.

Arrival at Narksamio, the southern extremity of Greenland.

On the 9th, the ice lay so thick about the coast, that I feared we should not be able to proceed. However, at noon, one of our heathen friends came running down from

the top of a high hill, and brought us the joyful intelligence that the ice was dispersing, and leaving the coast. We therefore set out immediately. The state of the sea and ice had so wonderfully changed, that we proceeded with safety, and in the evening arrived at a place called Narksamio, which means, "inhabited by a people in a flat country." Most of the south Greenlanders reside hereabouts. It is the southernmost point of the continent of Greenland, Staatenhuk being an island divided from it by a narrow channel, through which one may pass to the eastern shore. Shortly before we reached Narksamio, we rowed by a place where several tents stood. The inhabitants immediately launched their boats and followed us, to be present at our evening devotions. These good-natured people received me with open arms. They brought me, as it were in procession, to a large grassy plain, and showed me a spot where we might build a house. It is certainly a very eligible station for a settlement, enclosed by two bays fit for shipping, the land sloping gently down towards each, and with a fresh-water brook proceeding from the interior, ever flowing, and full of salmon. For several miles east and west the land is flat, and overgrown with dwarf willows, birch, and juniper bushes, which would supply fuel in abundance. The hills, which are not high, are covered with grass to their tops, this part of the country being thereby distinguished from all the western coast of Greenland.

Solicitude of the People for a Missionary establishment.

Though I had not acquainted the heathen with our intention to form a mission settlement in this part of the country, nor indeed could as yet give them any certain hope of it, yet our Greenland Brethren, guessing from my constant inquiries about every particular relating to the country, that such a plan had been formed, did not hesitate to tell their countrymen that we should certainly come and settle among them. They were quite in an ecstasy of joy, and came to ask me whether it was indeed true? I was obliged to tell them, that it was our intention, if no impossibility existed to prevent it, to send Brethren to reside with them as teachers: upon which they often addressed me and the assistants, in words to this effect: "O let the teachers make haste, that they may come to us before we die! We shall be impatient to see them arrive. O that the year might be short!" (supposing that the teachers would arrive next year.) I endeavoured, however, to explain to them, that we could not always do as we wished, but that it would depend upon our directors, and upon the impression our report would make on the other side of the water. To this they replied: "Only let it be perceived that *you* are truly in earnest, and tell them, that our desire is very great. Let one of our Christian countrymen reside among us, to converse with us, and tell us words of God our Saviour, and how we may be saved." This is indeed the only way of instructing these poor heathen. They cannot read; and a distribution of Bibles, or Testaments, or religious tracts among them would be of no use. Several of them expressed a wish, that they might immediately go with us to Lichtenau and settle there: but, as I feared, that with many, all this might be a fire of straw, fierce, but soon extinguished, I admonished them first to consider well what they were doing, to think often on what they had heard, and to form such resolutions as were founded upon true convictions, lest they should, after a short time, repent of such an unadvised step. That at Lichtenau we desired none to reside, but such as were seeking our Saviour in truth and sincerity, and whose fixed determination it was to regulate their lives and conversation by His precepts, and to forsake all heathenish customs and abominations. I represented to them the rules and regulations necessary to be observed in a congregation of true believers, and added: "At that place you cannot, as hitherto, live as you like, and do whatever your corrupt nature suggests: and that would appear very irksome to you." They answered, "As soon as teachers come to us, we will be obedient and desist from all our bad customs."

The first meeting I held in this pleasant vale on which the sun shone with great splendour all day, I commenced by singing that hymn, "*The Sun of Righteousness arises, With healing in His beams,*" &c. We met as usual in the open field; and the greatest order and devotion prevailed during the discourse.

On leaving my tent in the morning, I saw some old women, who had seated themselves before a tent waiting for me: they expressed their desire to hear more words of Jesus. One of them related, that her little son, eight years old, immediately after the discourse last night, lay down quietly on his bed, and wept much. In the morning meeting to-day, I desired Shem to speak to the people; on which, having very seriously exhorted them to seek their Saviour with all their hearts, he gave them an account of his own conversion, in a manner truly affecting. He added: "Even me, a wretched sinner, Jesus did not despise, but sought me with unwearied pains; and, as

He is so gracious that He is resolved to preserve me as his property, He does not leave off to grant me grace and favour. Just so He is disposed towards all of you, if but a desire is wrought in your souls to know Him, and be converted to Him," &c.

Exploring Excursion.

As the Greenlanders had informed me, that at the further end of the *fiorde*, or bay, at the mouth of which Narksamio is situated, there was much birch-wood, I went a considerable way up the fiorde, and landing with the Brethren, Benjamin and Shem, we walked several miles into the country, but found only low bushes, such as grow every where here abouts. We climbed up a high hill to get a view towards the eastern shore, but the heat was next to suffocating, and the myriads of musquitoes so tormenting, that we were not able to reach the summit. We, however, discovered a long grassy and beautiful valley, with a lake in it, the end of which we could not see, both appeared to us to extend to the eastern sea.

We rowed the whole day along the coast, leaving Staatenhuk behind us, and the continent of Greenland on our left hand. The land was much more barren than on the western shore. We discovered many *iceblinks*, or pointed rocky mountains covered with ice and glaciers, one of which was of extraordinary magnitude, and reached from the top of a high mountain down to the sea. We went on shore and sought quarters for the night. To our great surprise we found some tents full of people. They received us kindly, and I had thus unexpectedly a little congregation of heathen before me, who, together with my company, formed a very decent auditory. I felt happy to be able to show forth the death of Jesus, and bear a testimony of His love to sinners on the eastern shore of Greenland. We first sung that hymn: "*Jesus' arms of love are stretched*," &c.—and then discoursed to them on the invitation to all, to hear and believe the word of salvation.

On the 12th, we were detained by a gale of wind from the north-west. Large islands lie off the land towards the south, some between thirty and forty miles long. We were six hours rowing along the coast of one of them. From the high hills, numberless smaller islands are visible, stretching away to the southward, and this circumstance may probably be the cause of the immense quantity of ice about this coast, the strong current setting round Staatenhuk driving it to the eastern shores, and not allowing it to shift about with the winds and currents, as on the western.

Departure for the North.

Having now examined the country about Staatenhuk both by land and water, as much as opportunity afforded, we set out on our return; but first, kneeling down with our party, I commended the inhabitants of this eastern coast of Greenland in fervent prayer to Him, to whom it is particularly promised, *That He shall have the uttermost parts of the earth for His possession*, imploring Him *that He would send out His light and His truth, and lead them also unto His holy hill.* Having also prayed for protection on our present voyage, we entered upon it with cheerfulness.

We met this afternoon a boat full of heathen Greenlanders, who were unknown to our party; but the sea running high, we could not approach each other near enough for conversation, and could only see their friendly gestures, and their faces fixed upon us as long as we remained in sight. We returned similar tokens of good will. All day long we were labouring against a contrary wind and tide, but without much difficulty, till we got round to the western side of Staatenhuk, when the strong north wind came full upon us. The boat belonging to the heathen not venturing to follow us, retreated to the shore; but as our boat was larger and could keep the sea better, I requested our people to proceed, wishing to reach Narksamio, and once more to visit its heathen inhabitants. Frederick's boat remained with us, but the sea grew more and more boisterous, the spray flying into the boat and putting our female rowers to great inconvenience. All our attempts to reach Narksamio proving fruitless, we were at length obliged to seek shelter in a small bay, from whence, on the 14th, I walked across the country in company of the three assistants and the sisters, to Narksamio, a distance of about four miles. All the inhabitants immediately left their tents to meet me, while those on the other side of the creek did the same, wading through the water, so that I had soon a congregation of eager and attentive hearers, to whom I delivered a discourse on the words of Luke, chap. xxi. ver. 44, "*And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*" Having staid with them some days, conversing with them on the necessity of conversion, and on those things which belong to salvation: I met them once more to take leave, assuring them, that I should never forget them in my prayers: when I had finished, Benjamin addressed them at some length, and with a full heart, entreated them during the winter season, often to repeat to their minds and

hearts, what they had again heard of the Word of God and the way of life. Their devout silence and close attention were very striking, and made this farewell meeting peculiarly solemn. We could plainly perceive that these good people had become quite attached to us. They said: "Your visit has been so pleasant! and now, alas, you are going to leave us." Their expressions of gratitude were indeed so heart-felt, that it seemed as if they felt the force of that text in Isaiah lii. 7—"*How beautiful on the mountains are the feet of Him that bringeth good tidings, that publisheth peace: that bringethgood tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.*"

In the evening we retraced our steps over hills and dales back to our tents, several of the heathen accompanying us.

I would here observe, that as I wished to lead these poor ignorant heathen immediately to the source from whence all salvation is derived, I was determined, through grace, to know nothing among them, save Jesus Christ and Him crucified; and I endeavoured, as much as I was able, to exhibit to them His love to sinners, His readiness to forgive, His power to change the heart; and that He desireth not the death of one sinner, but will have all men to be saved, and to come to the knowledge of the truth. I made it a rule to make them no presents with a view to entice them to come to me, lest it should seem as if I wanted to purchase their conversion; nor did any one of them come to beg tobacco, which is their usual custom. A few old women indeed came into our tent, and pointed to their noses, giving us to understand that they wanted a pinch of snuff, which I never refused. If any of them brought me a trifle as a curiosity, I paid them for it. Their common practice is to let their hair grow to a great length; but during our stay, several chose to imitate us and cut it short, to show that they were in earnest to be like the Christian Greenlanders. This was well done for cleanliness' sake. We found three instances of men having two wives, but on strict inquiry could not discover that there were any *anjekoks* or sorcerers among them.

Close of the Journal.

Having now, with the help of the assistants, spoken to all the heathen in every place on the coast where they were to be found, of the way of salvation, I believe that there are few, if any, who remain ignorant of it; and on leaving them for the present, it is my most fervent prayer, that the precious word of God may be a seed sown in many a heart prepared by His Spirit to receive it, and that it may spring up and bring forth much fruit to His glory.

On the 15th, before sunrise, we set out, and as the gale from the north had cleared the sea of ice, we made swift progress, our female rowers putting forth all their strength. When we passed by the tents of those heathen, with whom I had spent the first night, they called to us, and begged that we would again land and stay over night with them, but as it was still light, and the weather had turned out so favourable, I was obliged to beg to be excused.

After spending a sleepless night, we pursued our course early in the morning, and arrived in the evening of the 16th of July, in company of the boat full of heathen from Staatenhuk, safe at Lichtenau, praising the Lord for all the favour and protection He has granted us, during the whole of the voyage. He has caused the aim of it to be obtained beyond all my expectation, heard and answered my prayers, and comforted me with a heart-enlivening sense of His gracious presence, and soothed all those fears and anxieties, which more particularly beset my mind for the first seven days previous to our reaching the place of our destination near Staatenhuk, when I felt like a man seeking something which he does not know where to find. I am also thankful to my dear Greenland brethren and sisters, who took share in my joy and grief, and to those at home, who often thought of and prayed for me, not knowing how I might fare among the heathen in the south. Thanks, praise, and adoration therefore be brought to that merciful Saviour, who has thus mercifully led me, His poor servant, in the way in which I should go.

Miscellany.

PALESTINE MISSION.

The following letter from the Rev. Messrs. Bird and Goodell, to the Rev. Dr. Romeyn and the Rev. Mr. Cox of this city, was unavoidably omitted in our last. The letter was written at Bairout, on the coast of Syria, on the 1st. of January last—

Since the truly Christian and very affecting reception given us at New-York, we have hardly had a communication from our friends in that city. On this account, we know quite too indistinctly, what our friends and patrons there expect of us, and what indeed are the real duties, arising from

the new relation, which, it is said, we sustain to them. From time to time, we forwarded some little account of our circumstances, our studies, and labours, while we were at Malta. These, we shall take it for granted, have been received; and we shall now proceed to say something of the course, in which Providence has led us, since we took leave of our friends in that Island, and set our faces towards Jerusalem.

It was on the 24th of October, that, after repeated mutual consultation and prayer, we embarked for Bairout, on the coast of Syria. We arrived in sight of Cyprus, on the 6th of November; touched at Larnica on the 9th; made the acquaintance of the English Consul; distributed a few tracts in the Italian, and Greek; and made such inquiries as we thought might be of use in directing Missionary exertions. We left Cyprus on the evening of the 14th, and the next morning, were animated with a view of the distant snowy heights of Lebanon. The sun rose sublimely over a well-formed peak directly behind our destined port. As we gazed on the brightening point of its ascension, and caught its first bursting rays, we thought of that vast region of darkness, on which it was then looking down, and felt how desirable, that the Sun of Righteousness should rise with equal splendour, on these benighted nations.

We landed at Bairout on the 17th of November, with the hope of being able to proceed directly to Jerusalem, but we found it was too late in the season to attempt it with our families. The English Consul did every thing in his power, to render our situation comfortable, and through his assistance, we are now "in our own hired house, receiving all that come to us," making known, as well as we are able, the glad news of salvation, "no man forbidding us." Thus the Lord, in his great goodness, and in answer, we trust, to the prayers of his people, has brought us in safety to this land of oppression and superstition, and given us therein a more quiet resting place than we had ever expected. We have not, indeed, yet come to the land, which was promised to the seed of Abraham; but we have come to the land, which, we are assured, is promised to Christ for an everlasting possession. We have taken up our winter quarters at the foot of "that goodly mountain, even Lebanon;" within a few hours' ride of the hills and valleys, where the Patriarchs pitched their tents, and fed their flocks, and erected their altars to Jehovah; and within a day's journey of the very spot, where the prophet Jonah is said to have been "vomited upon the dry land."

The house which we occupy, is situated in the country, and stands on a delightful elevation. From the terrace, we can count no less than 200 cottages without the walls of the city, scattered here and there in the fields of mulberry-trees. The whole population of Bairout, and the vicinity, amounts probably to about five thousand souls. And when we look down upon the abodes of these immortal beings, that are sunk in ignorance and sin, and then cast our eyes on the lofty heights of Lebanon, we cannot but exclaim, "How beautiful upon the mountains, would be the feet of them, that preach the gospel of peace, and bring glad tidings of good things." But alas! of this country it must be said, "the prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so." Among the many who call themselves Christians, it is to be feared, that not an individual can be found, who feels the power of religion in his heart, or who has the least idea of exhibiting the excellence of it in his life. The people of this country are literally, "a mixed multitude;" and, as to religion, the Rev. Mr. Jowett, (who is now with us, waiting an opportunity for Malta) states, that, they are divided, and subdivided, into more than twenty different sects—all mortally "hating one another." And as to their character, as individuals or communities, some of the prominent traits may be found in the following passages of Holy Writ;—"Every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest every one dealeth falsely."—"Both prophet and priest are profane." "Every one speaketh lies and there is none valiant for the truth." Profaneness and lying appear to be characteristic of every man, woman, and child. Even those who are in the highest repute for sanctity, are yet so profane, as to shock the ears of common decency. And, it is so uncommon to find a man of truth that Mr. ———, has received, in this region, the appellation of the man that speaks the truth. "There," say they, as he walks the streets of Bairout, "comes the truth teller." This land is truly dark; the smoke that ascended from the bottomless pit, has cast a horror of great darkness on all around. The beast, and the false prophet have united their baneful influence, in robbing this part of Creation of its chief glory. But we trust the time is near, when these enemies of the church shall be judged. "The Lamb shall overcome them." The true light shall shine. The superstitions of the Christian, and the abominations of the Turk, shall vanish. The old waste places shall be built again, and the desolations of many generations shall be repaired. "The glory of the Lord shall be revealed, and all flesh shall see it together."

We ask your prayers, Dear Sir, and the prayers of our Christian friends, that we may be such Missionaries as we ought to be; and that our example and our instructions may be agreeable to the oracles of Divine truth.

With Christian salutations, we subscribe ourselves your Brethren in the bonds of Christian love, W. GOODELL. J. BIRD.

Jan. 14.—Mr. Bird left us on the 2d inst. to go with Mr. King to Jerusalem. He goes for the purpose of examining places, and houses, with special reference to the residence of families, and to support Mr. Fisk at Jerusalem, while Mr. King visits Damascus. That the Almighty God would have you in his holy keeping, and bless your labours, and build up the churches, prays Yours, &c. W. GOODELL.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY.

During the month of July, 1824.

	D.	C.
From Mr. David Carpenter of Poughkepsie, to constitute the Rev. C. C. Cuyler, his friend and Pastor, a life member,	30	00
From the Fredericksburg Female Society for educating Indian Youth, by Mr. William Kellogg,	16	00
Collected in the Ref. Dutch Church in Hopewell, Dutchess Co. N. Y. by Rev. T. De Wit,	11	50
From Miss Mary Anna King, of the City of Washington, the second payment for educating an Osage Youth named Philip Doddridge,	12	00
Enclosed in an anonymous letter, dated at Red-Hook Landing, and addressed to the Rev. Dr. Milledoler,	5	00
From the Youth of Basking-Ridge, N. J. third payment for educatiug an Osage Youth, named Wm. C. Brownlee, by Miss Anna M. Finley.	12	00
From Miss Elizabeth Nitchie, first payment for educating an Indian Girl at Seneca,	12	00
Enclosed in a letter dated at Philadelphia, "A mite from the final proceeds of an Insolvent's Estate, devoted to the Lord on the day celebrated as the Anniversary of our national Independence,"	2	00
From the Dorcas Soc. of New Providence, N. J. by the Rev. Mr. Riggs,	9	00
From a Clergyman,	50	00
From an Association of Children in the eighth Pres. Church in Philadelphia, by the Rev. Mr. Arbuckle,	7	36
From a cent Soc. composed of Children belonging to Mrs. S.'s School in the same Congregation, by do.	3	00
From James V. H. Lawrence, Annual Subscription,	3	00
Collected at a weekly Evening Lecture in York, Pa. by the Rev Lewis Mayer.	10	50
From the Female Bible Class in the Pres. Ch. in Pearl-st. N. Y. second payment for Educating an Osage Youth named Wm. W. Philips, by Miss M. N. Bleeker,	12	00
From Miss Beekman of N Y. first payment for educating an Indian Youth at Cataraugus, by the name of Thomas Scott,	12	00
From a Missionary Box kept by Mrs. S. H. B. Smith of Northumberland, Pa. to aid in the redemption of Nicholas, a coloured man at Harmony,	12	00
From the Female Aux. Soc. of Bedford, West Chester Co. N. Y. semi-annual remittance, by the Rev. Jacob Greene,	32	00
Remitted by the Rev. James C. Crane, General Agent,	672	00
Collected at the Monthly Concert in Flemington, N. J. by the Rev. John F. Clark,	5	79
Donation from Mrs. E. Breese, of Sconondoa, Oneida county, N. Y.	20	00
Donation from the Rev. Wm. Latta, by Alex. Henry, Esq.	5	00
Collected at the Monthly Concert in the Rev. Mr. Helfenstein's church, in Philadelphia, by do.	8	41
Collected at the Monthly Concert in the sixth Presbyterian church in do. by do.	10	58
From the Aux. Miss. Society of Ghent, Columbia county, N. Y. by the Rev. Peter S. Wynkoop,	14	00
Donation from a female in New-Haven, Connecticut,	1	00
Collected at the Monthly Concert in Athens, Bedford county, Penn. by the Rev. J. Wilson,	5	66
From the Aux. Missionary Society of Hagerstown, Md. by John Kennedy, Esq. Tr.	38	00
From the Ladies of Danville, Pa. the third payment for educating an Osage girl, at Harmony, named Jane R. Montgomery, by Miss Jane Montgomery,	12	00
From Miss Latham, of Brownsville, N. C. by Rev. G. L. Graham.		50
From the Female Aux. Association in the Presbyterian Congregation in Pearl-st. N. Y. the second payment for educating an Osage girl at Union, named Frances Phillips, by Mrs. Alex. Ogilvie. Tr.	12	00
Donation from do. by do.	28	18
From the Aux. Miss. Society of Hopewell, Orange county, N. Y. by Mr. A. Thompson, Tr. through the Rev. Isaac Van Doren,	15	00
From the Female Charitable Association of Leesburgh, Va. the first payment for educating an Indian youth, to be named Charles Burgess Ball, by Miss Helen C. M'Cormick, Sec.	12	00
Avails of a Missionary Box in the Female School of the Misses M'Cormick, by do.	8	00
Collected at the Monthly Concert in the Pres. Church in Jamaica, L. I. by E. Wickes, Esq.	22	12
Collected at the Monthly Concert in Owego, N. Y by Rev. H. J. Lombard,		50
From Mr. Silas F. Littlejohn, Angelica, N. Y.		50
From William Kirkpatrick, Esq. of Lancaster, Pa. to constitute himself a life member,	30	00
Collected at the Monthly Concert in the Pres. Church in Lancaster, Pa. by Wm. Kirkpatrick, Esq.	16	38
From Mr. Michael Schoonmaker, ann. sub. for two years,	6	00
From the Aux. Miss. Society, of New Hackensack, Dutchess county, N. Y. by Mr. Philander Seward, Tr.	41	00
Collected in the Presb. Congregation of Newton, N. J. first payment for educating an Indian child, at Cataraugus, to be named Joseph Linn Shafer, by Mrs. S. D. Morford,	12	00
Collected at the Monthly Concert in do. by do.	7	87
Collected at the Monthly Concert in the Presbyterian church in Wall-street, N. Y. by Mr. Peter Ludlow,	42	81
From the Aux. Missionary Society of Somersville, N. J. by Mr. Rimer Veghte, Jr. Tr.	27	00
From the Aux Missionary Society of Bedford county, Va. by Michael Graham, Esq. Tr.	50	00
From the Prattsburg Female Mite Society, by Rev. J. H. Hotchkin,	12	00
From a friend of Missions in Pultney, Steuben county, N. Y. being the avails of bees, by do.	2	00
Total,	1340	16

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